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*And I said to the man who stood at the gate of the year:
'Give me a light that I may tread safely into the
unknown.' And he replied: 'Go out into the darkness and
put your hand into the hand of God. That shall be to you
better than light and safer than a known way.'*

God Knows — Minnie Louise Haskins

Calvinist Contact

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Churches to speak out on pornography and prostitution

Bert Witvoet

OTTAWA — Canadian churches and other concerned groups and individuals will have an excellent opportunity to express their views on pornography and prostitution early in 1984.

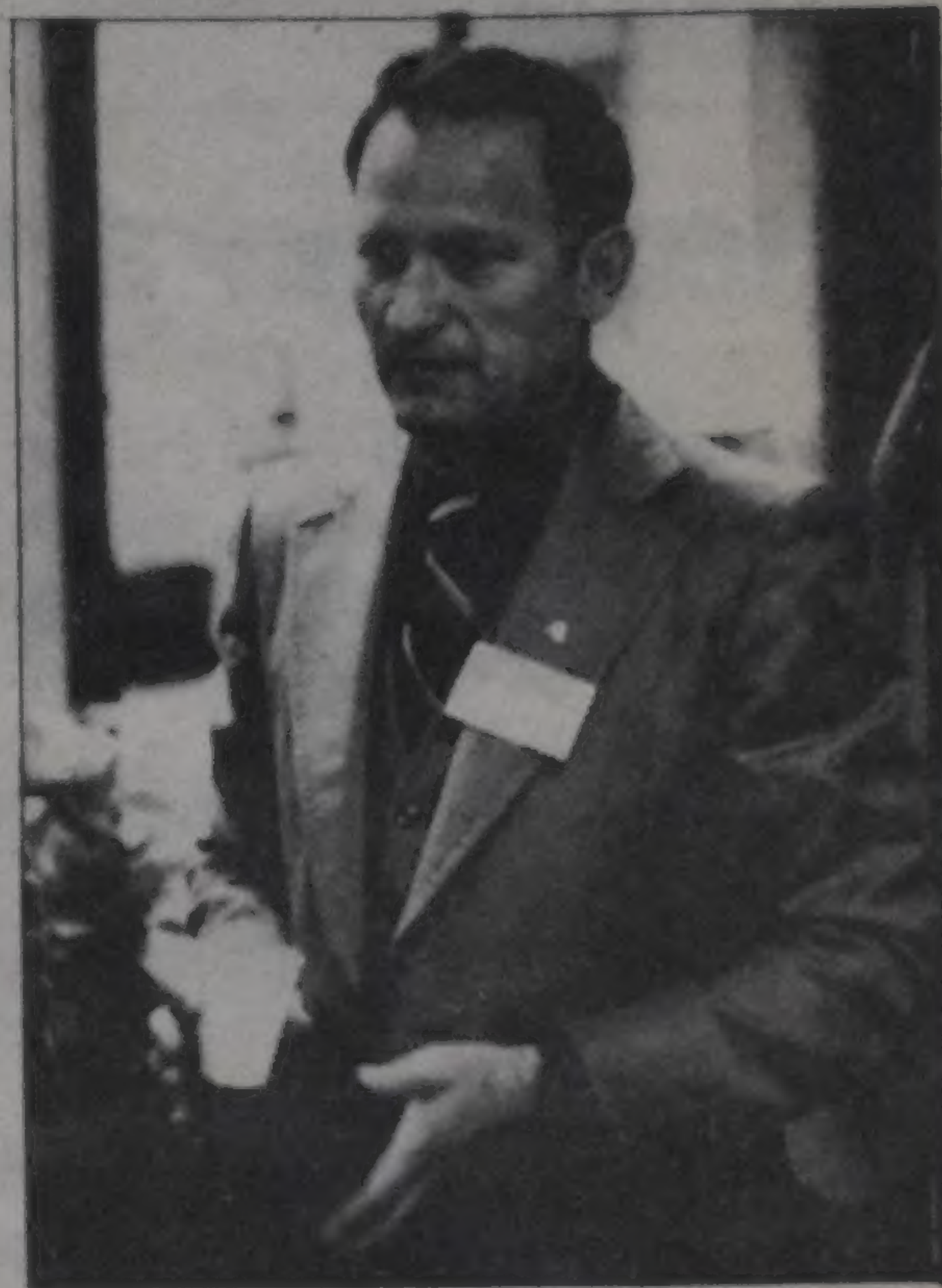
The federal government has announced that a seven-member committee headed by Paul Fraser, former president of the Canadian Bar Association, will hold a series of hearings across the country.

The committee will start hearings in Calgary January 9 and will be in Toronto February 6-8.

In a report the committee has indicated a variety of options that can be taken without recommending any of these. The options suggest a choice between amendments to the Criminal Code which would result in a crackdown on prostitution and pornography and the legalization and regulation of both activities.

Legalizing prostitution would result in restrictions of place and regulation by means of inspection.

Legalizing pornography would regulate sales and distribution. Merchants would have to be licensed and post signs telling customers what they are selling.



Rev. Arie Van Eek

Rev. Arie Van Eek of the Council of Christian Reformed Churches in Canada hopes that the Committee for Contact with the Government will be able to present a brief on women and child abuse. He has asked for the terms of reference of the hearings.

"As usual, the deadline is severe," he said in an interview with C.C. "The Committee (of the government) will want to have a copy of our brief well before the time of hearing."

Van Eek thinks that the guidelines adopted by the last Council in Burlington will be of help in preparing for the brief. But he doubts that they are specific enough to define the issues before them.

The Council committee presented a brief on child abuse in 1982 but that was never dealt with by the government since the report of the Parliamentary Committee died on the order paper.

Brian Stiller, Executive Director of the Evangelical Fellowship of Canada, indicated that he was going to talk with his Social Action Committee to prepare for a brief as well.

He hopes that Christians will be able "to contribute to answers that express options open to the government." He does not like the idea of a knee-jerk reaction to the problem.

"Christians can't legislate morality and righteousness," he said. "But we must recognize that in a democratic society we not only have the right but also the responsibility to give input on these issues to governments."

Stiller sees the most devastating evil in the distribution of kiddie porn.

Christian Reformed service to be televised

Jeff Adams

CALGARY, Alta. — The Christian Reformed Church has an unprecedented opportunity next year to spread its message across Canada when a regular service at Emmanuel CRC in southwest Calgary is televised nationwide by the Canadian Broadcasting Corporation.

The CBC's meeting place program shown each Sunday, has invited Emmanuel to represent the CRC among several other denominations in Canada whose services have been broadcast since the show's beginnings in the early 1970's.

"People will be seeing it all across the country and it can speak well of the CRC," said Rev. Neil DeKoning, Emmanuel's assistant pastor. "It's a beautiful opportunity in many ways."

A television crew will arrive April 29 to film Emmanuel's Sunday service. It will be broadcast across Canada a week later. Because of its excellent acoustics, the three-year-old building has already been used several times by the CBC to tape organ recitals and concerts.

Robert Groves, producer for Meeting Place when southern Alberta churches are featured, said that besides the service itself, the CBC will televise a four-minute profile of Emmanuel CRC.

Groves said the mini-documentary will emphasize activities within the local church, such as outreach programs, but there also will be time to talk about the national and international CRC — concentrating on its history and current activities through such agencies as the Back to God Hour and CRWRC.

Although he has no positive proof, Groves said it is reasonable to assume the national exposure that churches receive

by appearing on Meeting Place can attract new members. Groves said the CBC isn't interested in broadcasting religious programs which concentrate on a central figure, usually a high-powered evangelist like Billy Graham or Oral Roberts.

Instead, he said, the focus is on typical Canadian churches.

Garth Goddard, the Toronto-based senior producer for Meeting Place, has sent a letter to Emmanuel CRC saying: "I

Sunday services designed to impress a national audience.

He frowns on that, noting! "We like to broadcast something that is typical of the worship in your congregation — so don't fly in the Toronto Mendelsohn Choir. We do not, on the other hand, want the service to be routine; let it be as imaginative and thoughtful as you can."

Groves recalled one southern Alberta church that used on-camera puppets to get their biblical message across —



Emmanuel congregation during organ dedication, Oct. 1980. Rev. and Mrs. J. Joosse can be seen in the front to the far right.

hope the program will itself become a meeting place where Canadians can encounter each other in worship."

Goddard said an invitation to appear on the show often tempts congregations to organize extraordinarily elaborate

probably not something Emmanuel is considering too seriously.

Thus, the appearance on Meeting Place presents Emmanuel congregation with an obvious challenge: to present the

Continued on page 5...

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James Skillen does not think that a US show of force necessarily means strength p.4
San Sok's relatives are still in camps, four years after he fled Cambodia p.10
Adolescents have a tendency to live up to labels placed on them p.13

No issue next week!

Calvinist Contact

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Editorial

A tear and a fritter

Most Canadians with even the slightest taint of Dutchness, either through marriage or descent, will not leave 1983 nor enter 1984 without having dipped their hand into a dish holding strangely shaped brown creatures with or without raisin eyes, creatures called "oliebollen."

My favourite monster is the applefritter covered richly in icing sugar.

What I specifically like about the custom is that you don't eat this Dutch treat at any other time of the year. It belongs to New Year's Eve and Day exclusively.

The Spanish have a custom of waiting for the clock to strike midnight, and when it does they eat one grape at each stroke of the clock. I once tried it at a year-end event and nearly choked halfway through.

No more Spanish New Years for me.

Fritters and faith

What is so nice about "oliebollen" is that they go well with the reformed faith. I notice that Rev. Praamsma included a recipe for oliebollen among his items for the reformed time capsule.

In the early days of our immigrant experience, way back in the yellow days of yesteryear (1950s) our family attended a church service on New Year's Eve which featured a sermon entitled "Een traan en een oliebol" (a tear and a fritter).

Our pastor, Rev. Arend Schaafsma, who has since passed away, could really play on our emotions as he reflected on the sadness and joy of a year's ending.

The sermon title might give the impression to an outsider that the homily would be little more than a superficial talk on year-end feelings. Not so. Schaafsma would never fail to point out the real source of our comfort and happiness.

A Christian can go the whole range of emotions, he felt, can afford to cry and laugh at the same time, because God is in control.

For a Dutch-Canadian Christian that means he or she will eat an oliebol no matter what happened the year before.

Time like an ever rolling stream ...

The death of a year may not be a traumatic experience in and of itself, but it does point to the fleeting tempo of life, the irreversibility of the river of life that carries its sons and daughters to an unknown destiny.

Some people reached their destiny in 1983. And there are those

who have a hard time continuing the journey without them. Some people have lost their sense of destiny because of unemployment, displacement or marriage failure.

All of us can say that we are not in the same landscape we were in at the end of 1982. The only thing that seems to be constant is change itself.

On the international level we witnessed shifts of power in Lebanon, Guatemala, Argentina. We were held in suspense by the shooting down of the Korean airliner, the invasion of Grenada, the illness (?) of Andropov, the placing of new missiles in Europe. We were horrified at the earthquake in Turkey and the worldwide problem of refugees.

In Canada we saw the emergence of Brian Mulroney, of Pro-life forces against Morgentaler and Pro-choice. We followed the visit of Prince Charles and Princess Diane, the meeting of the World Council of Churches in Vancouver, Trudeau's peace mission, labour unrest in British Columbia, and the decline of Levesque and rise of Bourassa.

Things are not today as they were a year ago.

God does not change

When you focus on change a lot you may find it difficult to maintain a perspective. Things begin to lose definition, even meaning?

At such a time it is good to read Psalm 102 and keep your eyes fixed on that which does not change.

In the beginning you laid the foundations of the earth, says the Psalmist to God.

And the heavens are the works of your hands.

They will all wear out like a garment, like clothing you will change them and they will be discarded.

But,

he points out with great confidence, *you remain the same.*

God does not change. That is the final and greatest point of reference. From there all things take on meaning.

The things that do change are merely his clothing. He discards them, 1983 included.

But our God remains the same yesterday, today and forever. Because of that certainty Christians all over the world can laugh and cry on New Year's Eve.

Change and decay in all around I see (even the oliebol is not forever). But God, who changes not, abides with you and me.

Letters

Praamsma's face stays up

I have never felt a need to respond to any written word before, but in the "Letters" of Nov. 11, both the Reininks and Rev. Kits sent me to my pen and paper in outrage.

To classify Rev. Praamsma's "Just a Moment" as garbage or trash is a sad reflection on the minds of the writers.

Rev. Praamsma makes me think, makes me laugh, and, best of all, makes me rejoice that the Christian Reformed Church has a pastor that doesn't spend the majority of his time with his face in his boots.

Mrs. R. Sytsma-Tregunna,
Whitby, Ont.

Mop up your puddles

Please allow me to add my voice to those who have negatively criticized Herman Praamsma's column.

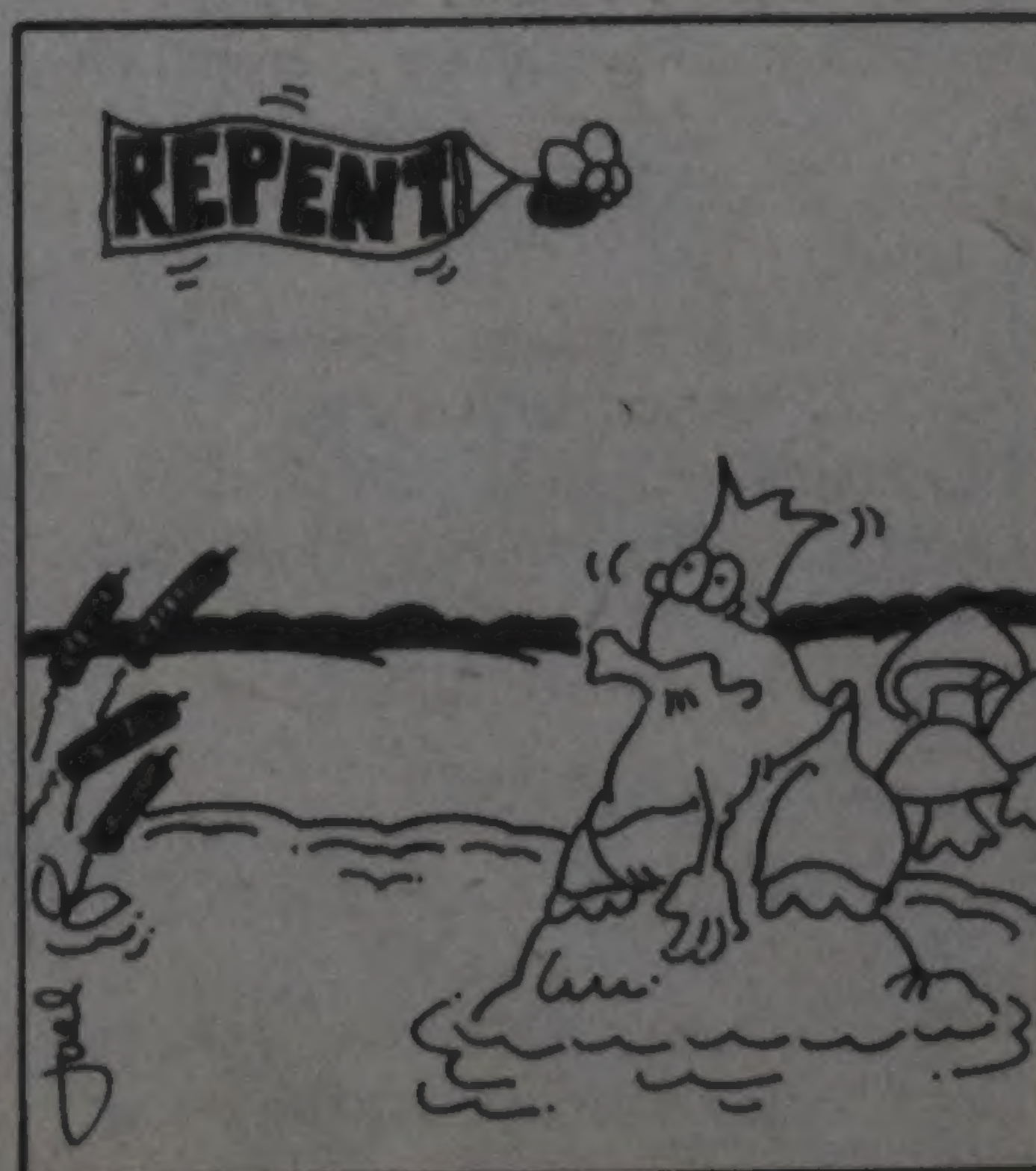
He steadfastly refuses to write in a Chaucerian mould, and strays much too far from late-Victorian thought patterns. Furthermore, he exhibits a disarming undercurrent of feeling in his writing, coupled with a tendency to originality.

Turf him out, I say.

And while you're at it, mop up Pontius' puddle. It produces immoderate laughter in our household. Do you think that is right?

Paul Spoelstra,
Hamilton, Ont.

Pontius' Puddle



Not charisma but reformation

I really would like the following in Calvinist Contact. Before I have tried to put an article in but it never came in the paper. But as a thirty-year subscriber I have some rights too, notwithstanding my lack of ability to type proper.

There hardly is going a week by that there is not one or other debacle (not debate) in Calvinist Contact about one or another thing.

One minister writes something and, sure enough, the next week there is a reply. Everybody knows best and all are ministers of the Word of God.

It seems that the layman do not know anything anymore. Tell me where is the Holy Spirit in all this? Our children get confused.

JUST A MOMENT/HERMAN PRAAMSMASMA

Something was happening to ...

The small group

Joel Kauffmann

"We've gone over this again and again and again," Bill said. "I don't know what more there is to discuss."

"It's just that we have to draw the line somewhere," Marcia whispered. "I'm afraid things will get out of hand if we go through with this."

"Do you want to be the one to tell Tom and Patricia they're not welcome in our small group?" Bill asked.

"Whether they're welcome or not isn't the point," Marcia said, her voice rising. By now side discussions had stopped and everyone was listening. "Look," Marcia continued to the whole group, "we got together because we had needs that weren't being met on Sunday morning. We wanted a place where we could talk about our ups and downs, our hopes, our fears — you know, intimate things that can't be dealt with in the larger church setting."

"And you don't see that happening here?" Bill asked.

"No, at least not like it used to."

"And you think adding people to the group is to blame?"

"Well ... yes, yes I do. Every time somebody asks to join, we always say, 'What difference can one more person make?' At first it didn't — much — but now I just think things have gotten out of

hand."

"So you don't think we should honour Tom and Patricia's request?"

"Like I said, we have to draw the line someplace. Maybe we could encourage them to join another small group, or start their own."

"We've been over that ground before too," Bill said. "There aren't any other small groups to join, and you know how difficult it is to start a group — especially when you're new in a community."

"I know, I know," Marcia said, beginning to sound miserable.

"And how would you feel if you were Tom and Patricia, and you were told a small group didn't want you?"

"Lousy, lousy," Marcia said, slumping down in her chair.

"And do you really think that adding two more people will make a significant difference in the group's ability to share personally with each other?"

"No, I'm sure it won't," Marcia said, her voice dropping to a whisper.

"Okay," Bill said, "if there are no other comments we'll put the matter to a vote. All in favour of accepting Tom and Patricia, signify by raising your right hand."

Every right hand shot into the air.

"It's carried then, 412 to zero."



'Here's to the future!' Toast to the New Year

What fantastic changes we have seen in this century! Some who read these lines still remember the advent of radio and what a big thing it was to actually see a car. It's hard to believe that T.V. didn't really take off until the fifties, or that the atom was split less than forty years ago, when Israel didn't exist yet and the moon didn't have any footprints on it.

What changes! Now we live in the era of the computer revolution, the sexual revolution, and renewed world revolution, although in the West we only read about the latter. Every year the tempo seems to speed up a little more. There's no end to it. We're rushing headlong to a Sci-fi (that's Science Fiction) future, if we live that long individually or collectively.

The potential for disaster and destruction has picked up considerably well. Thirty years ago you didn't hear too many people talking about environment, pollution or nuclear reactor leaks. Acid rain wasn't exactly a household word either, and a nuclear holocaust was just beginning to frighten a few scientists.

Some months ago I had the privilege of participating in a college graduation exercise for business students. The President of the College delivered the main address in which he made the remark: 'Those of you who think you are prepared for a career for the rest of your lives are wrong. In all likelihood you will be retrained two perhaps even three or four times during the span of your career. No area of the business enterprise will remain stable, and in order to keep up you will have to be flexible!

What tremendous changes!

In church life we have also seen many changes in attitudes and outlook in this century. This has been the age of the ecumenical movement and the politization of many Christians. It has also been an age of great outreach to the poor. What will the church look like in the next century? Will it, according to prediction, find the vast majority of its membership in the so-called third world? And what message will it have for the West then?

Someone said to me the other day: 'I'm glad I'm not my grandchild, going around once is quite enough thank you. Can you imagine the *changes* that are going to come?'

We can all relate to that, I think. But we may relate to it with confidence also. For we are a believing and a singing people, who all know the song of the future:

Our faithful God makes plans which cannot fail.
He loves His own, and to Himself He calls them.
He knows their past and future in detail,
His present help makes only good befall them,
The works of time, which His pure being spans,
Are in His hands.

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ont.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

In our world today we do not need more charisma but confession and reveille; not changing everything but reformation. To reform means reconsider the ways we are going.

The way we are going now is rediculus.

John Kamminga,
Acton, Ont.

Disasters not God's will

There may very well be members of our Calgary Christian School society besides Steve Schoonhoff who believe as he does (School page, October 28 issue). Personally, I find it an unsound way of thinking.

In effect, Steve says that whatever results from sin must be God's will. We

should then not oppose such an expression of Godly action.

Carrying this notion further, farmers should forget their labour saving equipment and produce their crops more by the sweat of their brow, and women should do nothing to alleviate the pain of childbirth.

Rather, it seems to me, God's will is, primarily, that the earth and its inhabitants live in love, truthfulness, justice and in harmony with his thoughts, and ideals. Not being loving, truthful, just or in harmony with God produces problems such as war, death, distrust, distruction, etc. These are not to be called God's will. These are results of living outside of God's will.

They are within God's control and thus within the influence of those Christians

who walk and talk with God. Christians should never give up on the world but continue to be an influence for good.

Herm Stolte,
Calgary, Alberta

Remembrance of the Prince of Peace

Thank you for printing Peter Broersma's "The Liberation of The Netherlands by the Canadian Armed Forces" (Nov. 11).

In the midst of incessant waves of frightful propaganda which urges us to resign ourselves to the idea of armed conflict against a terrible, faceless enemy, Mr. Broersma's article is a heartening reminder of our duty, and privilege to be ambassadors of the One

who died so that all might live.

And let us thank God for parents and grandparents who bear witness of the Prince of Peace to us young people.

Jack VanderVeer,
Dollard des Ormeaux, PQ

Brought tears and smiles

I seldom read a more moving Christmas story than the one in your Christmas issue by Herman de Jong about two young boys visiting a Roman Catholic church early on Christmas day.

It contains personal elements for almost all readers. It brought tears for its expression of deep faith and smiles for its humour.

John H. Martens,
Listowel, Ont.

Strength vs. force

How shall we evaluate America's role in the world?

James Skillen

WASHINGTON — New U.S. nuclear missiles are now being deployed in Europe. In recent weeks other U.S. forces have been on display in Grenada, Honduras, the Middle East, and Korea.

Many critics of the Grenada invasion became silent or reversed themselves a few days after the event. President Reagan's policies and military budget seem to be winning out over "soft-headed" liberalism in Congress. The President and many American citizens are expressing confidence that this concerted show of force bears witness to a renewed American strength in the world. The world should now be in less danger from communism and terrorism, it would appear.

Military force is certainly a major factor in contemporary global politics. Those who imagine that nice talk and well-meaning negotiations are sufficient to establish justice and protect the innocent from aggression are not in touch with political reality. Moreover, if U.S. commitments to allies

include military assurances (the case in Japan, Korea, Europe, and elsewhere), then mere words and bluff from the U.S. will never substitute for actual military readiness.

What does the use of force prove?

But is that the end of the matter? May we assume that goodness is making progress over evil in the world? What has the U.S. proven through increased use and display of force? Is the world a safer place today? Are our allies happier and more secure? Are Cuba and the Soviet Union now closer to negotiations or at least on the run? Who is endangering or protecting whom?

This is where the broader questions of U.S. foreign policy must be asked. Military force is only one part of a country's strength or weakness. Political strength is not a subordinate function of force. We know, for example, that the Soviet Union and Cuba are not strong countries. Cuba is very much dependent on the Soviet Union. The Soviets are weak economically, politically, and socially — so much so that they have to substitute a great deal of force (police as well as military) for their lack of political strength. We can also recall that the Shah of Iran had great military force at his disposal but very little strength in his government.

The question, then, is whether the U.S. is properly using its political, economic, social, and military capabilities in ways that are adding to the strength of world peace and justice, or whether it is trying to substitute military force (or display of force) for other dimensions of foreign policy. Is military policy a subordinate element in U.S. foreign policy or is it becoming the dominant centre? Are we promoting a just order in the world or creating new dangers?

Was there no other way?

Consider these questions: Did the U.S. have to respond with a massive invasion of Grenada (largely on its own) to

rescue American students? Given Caribbean, Central American, and British interests in the island, was there nothing else that could have been done short of a full-scale military assault? If we had been able to get the students off the island

means it chooses to try to clean up "evil" anywhere in the world?

Surely part of the reason why we invaded Grenada is because it was a small, easy target. But, then, what does that prove? Does it prove anything more



American soldiers at a border check point

through earlier negotiations or through a smaller rescue effort, would the U.S. be weaker in reality (or in world opinion) than it is now?

Have Cuba and the Soviet Union learned some lesson of humility as a result of the invasion, or have we simply given them a new motivation for enlarging their own lopsided military support due to a perceived military threat from the U.S., does that put us in a stronger or weaker position? Does the use of force lead to anything other than the need for relying on it more and more?

If the stores of weapons discovered on Grenada seem now to have justified U.S. intervention, doesn't that logic mean that we should invade Cuba, Nicaragua, and dozens of other countries? After all, many countries in the world are either not aligned with us or are outright enemies, and we could find all kinds of horrible weapons in their arsenals. Is the U.S. justified in using whatever

than that the U.S. can get away with using force against tiny nations? Does that substantially increase our strength as viewed by a larger Cuba, or by a giant Soviet Union, or even by our allies?

Political weakness?

In the Middle East the U.S. is cooperating with European allies in supposedly trying to support the rebuilding of a Lebanese government. But questions arise here as well. Is the U.S. doing much more than placing a few marines in danger while chaos unfolds? Is maximum political and diplomatic skill being used to deal with Syria, Israel, the different Lebanese factions, and other governments of the region?

If the U.S. is as weak (politically and diplomatically) as it appears to be in the Middle East, does the placement of a few troops there really demonstrate strength? Isn't the U.S. being pushed in the same direction as the Soviet Union, namely, to the point of using or displaying force in order to hide underlying political and diplomatic weakness?

If that is the case, then aren't we in even worse shape than we imagine? Wouldn't it be better to know the full truth about our place in the world so we can face up to it?

Effect on allies

Consider yet another important dimension of U.S. strength and weakness in the world, namely, the attitude of allies and neighbours toward us. Following the Grenada

invasion many of our European and Latin American allies condemned the invasion. Are we now in a position of greater strength with those countries, or will our foreign policy efforts simply be that much more difficult to achieve because of their suspicions and disaffections? Assume for a moment that the deployment of new missiles in Europe is crucial to allied security, didn't the U.S. add to its own diplomatic difficulties with the allies by its invasion of Grenada? Does all of this really add up to a position of greater strength in the world?

On the other hand, will the deployment of new missiles in Europe truly add to U.S. strength and security? Do nuclear missiles demonstrate strength any more than the invasion of Grenada? If foreign policy is to remain flexible and strong, military forces must be at the disposal of diplomatic and political strategies, not the other way around.

Aren't conventional forces, that can be controlled more fully in accord with principles of just warfare, more flexible and manageable in this regard?

Role of the military

The role of government both at home and abroad is to promote justice. Governments exist to restrain and punish the misuse of force in order to achieve justice. Thus, there is a proper role for the police and military in achieving a just society and protecting the innocent.

Internationally, the role of the military must be subordinate to the *mutual and cooperative* work for justice by many governments. There is seldom, if ever, room for a "lone ranger" approach to military action in the world today. The U.S. is not the only "sheriff" on the global scene. Those who try to live by the sword will die by the sword.

Every point at which the U.S. substitutes careless, aggressive military action (or even a careless, misleading display of force) for a broader diplomatic and political approach, it not only endangers itself but also undermines genuine strength. Force that can be avoided must be avoided. When force must be used, it should promote global and national strength against injustice.

Weapons should be at the disposal of foreign policy makers as instruments of last resort for the promotion of justice; foreign policy makers should not be dominated by, or hostages of, military weapons and strategies.

James Skillen is executive director of the Association for Public Justice in Washington, DC

Enter the

STYLE AND CLASS

contest

If Sietze Buning's *Style and Class* reminded you that you have your own stories to tell, then here's your chance to set them down on paper and win fascinating prizes.

Categories: We're looking for poems (including folk-poems and permutations), short fiction, songs, and music (particularly a prelude for organ based on Psalm 51).

Eligibility: Anybody can enter; you don't have to be Dutch.

Guidelines: To figure out what qualifies, study Sietze's *Style and Class*. We have it for \$7.95 in case the copy you loaned out was never returned. You might find added inspiration in *Purplekale and other Permutations*, \$5.95 and in the *Purplekale* cassette, \$5.25.

Prizes: All entries with style will receive a copy of Henry Zylstra's *Letters from Occupied Japan*, a book with both style and class which sells for \$6.95.

If we get enough entries with true class, we plan to publish them as a section of Sietze's next book.

Winners of places 3-5 will receive autographed copies of both of Sietze's books; in addition, their work will be returned with words of praise from Sietze's good friend, Dr. Stanley Wiersma.

Second prize is the set of books, even higher praise, and a dozen Dutch cookies made by the vice president of the Middleburg Press.

The top prizewinner will merit the books, unforgettable praise, and a pair of genuine wooden shoes made in Orange City, Iowa.

Deadlines: This contest is for real. Get the family together over the holidays to help you remember the details, and then get the best ones down on paper. Get them to the Middleburg Press by March 1, 1984. Pencil a note on your seed catalog order form to remind you.

PS: If you just want to order books, that's fine too. We also sell *Sign of a Promise* by James C. Schaap for \$6.95. Prices are in U.S. funds; we pay postage.

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News

CLAC protests new restraint law

Toronto, Ont. (CLAC) — The Christian Labour Association of Canada has written the Honourable Larry Grossman, Treasurer of Ontario, protesting the terms and conditions of the new bill tabled in the legislature on November 8, 1983 concerning public sector wage and price restraint.

The main thrust of the CLAC's submission concerns the fact that low-paid public sector workers will continue to bear the burden of restraint.

Just as it protested the introduction of the *Inflation Restraint Act* in 1982, the CLAC believes that the government should specifically exclude groups of low-paid workers (those who earn less than \$18,000 annually) from the provisions of the new bill.

"It's ironic that a government that recently has shown legitimate sensitivity to the plight of low-paid workers in the Sensenbrenner Hospital in Kapuskasing will turn around and continue to restrain these same workers in a new bill," says Ed Vanderkloet, executive secretary of the union. "We believe that the government should direct any restraint effort it takes to those in the higher-income brackets."

In addition to the above concern, CLAC is objecting to the limitations which will be imposed on arbitrators in the public sector. The government will



The Honourable Larry Grossman

require an arbitrator to consider the employer's ability to pay in the light of provincial fiscal policy rather than in the light of prevailing wage rates in comparable private sector situations.

"This represents a wrongful interjection of government policy into a forum which normally functions independently from the political arena. This interference, when added to that of the low-income factor, serves to lock low-income workers into their situations. The government should be striving to do just

the opposite," says Mr. Vanderkloet.

The bill has been given first reading and CLAC hopes that the government will amend the bill to incorporate necessary changes before third reading.

CLAC represents the workers in approximately forty nursing homes for the aged across Ontario providing care for elderly citizens. Its members are considered "public sector workers" under the terms of the government's restraint legislation.

Service to be televised

Continued from page 1

CRC and Christ with imagination and inspiration but also in a way faithful to Calvinist tradition.

The church's long-time pastor, Rev. Jim Joosse, will conduct the service but other members of the congregation are expected to also take part.

Pastor Joosse, originally from Sarnia, Ont., returns to Calgary in January after a six-month sabbatical, much of it was spent studying at the Free University in Holland.

Upon his arrival home, he will get a solemn warning from Groves: the church telecast cannot exceed 52 minutes. If it does, some will end up on the editing room floor.

"I have no room to play around," said Groves solemnly, in emphasizing the importance of exact timing in television.

CRC services traditionally extend beyond an hour so Emmanuel must consider ways of reducing the time while still doing justice to God.

The challenge of employing technology to present theology will indeed be an interesting one.

There's a new wave sweeping Europe

TORONTO, Ont. (CCCI) — New "AIR WAVES" are sweeping the countries of Europe and if Crossroads Christian Communications Inc. (CCCI) has anything to do with it, this new wave of television

known, is that CCCI produces many different kinds of programs ... in many different languages ... and of appeal to many different and diverse cultures. "Production of programs which appeal to other

Europe were invited to a small village near Frankfurt, Germany, to hear about the potential of religious television as a tool for spreading the Gospel.

Many religious leaders, and therefore much of their congre-

Bombay, "a knife cuts bread and nourishes. But in the hands of a murderer, a knife can kill."

The climate for this 1982 conference was even more apprehensive because of the belief of many of the European leaders that religious broadcasters in North America were sometimes exploitive. They did not believe that a high calibre, ethical standard of religious broadcasting was possible.

According to Bombay, CCCI has managed to change their minds. "Since that first conference a second and larger gathering was held and many of the religious leaders on that continent are now embracing television as an exciting new way to reach their constituents.

By de-bunking the myths and explaining the potential of the medium, we have convinced the European religious community to examine incorporating television programming into the mainstream of their ministry," says Bombay.

Programming in each of these countries varies according to the cultural climate. Some countries program conservatively; others with a bit more flair. "The point is," states Bombay emphatically, "the religious broadcasters in these countries learn the technical skills from CCCI and then go on to produce programs appropriate to their specific markets."



programming will continue. CCCI is committed to spreading the gospel of the Lord across Europe and these highly successful Canadian religious broadcasters are accelerating their pace, using the advanced television technology of the '80's.

In North America, CCCI is best known for its flagship program 100 Huntley Street, with host David Mainse, who is also the founder and president of CCCI. What is not as widely

nationalities has always been a priority with the team at CCCI," says Cal Bombay, Director of Christian Missions Programming, CMP. "Most of the world speaks languages other than English, so we must constantly program in order to reach these people," he explains.

Bombay and David Mainse called a conference in Europe in May of 1982. For this "Eurovision Conference" many of the religious leaders of

gation, have a concern that television is intrinsically evil, explains Bombay. "There existed, in Europe, a strong fear of using television to tell about the Word of God," he says. "To use television for religious communication is a new and controversial concept."

Bombay likes to use the "analogy of the knife" in trying to explain to the more cautious a more positive approach to religious broadcasting. "In the hands of a mother," says

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Church

Pastoral Pondering

The plug-in drug

Staggering statistics

Ninety-seven percent of all Canadian homes now have one or more TV sets. Canadians, eighteen years and older, watch television some 28 hours per week. Children watch 22 hours per week, or about 3½ hours per day. Some preschoolers are glued to the tube for 54 hours per week! It doesn't take much imagination to realize that the impact of such viewing is considerable.

Television: the brain drain

Scientists tell us that television and radio affect audiences differently. Radio, like reading, stimulates the imagination. We have to creatively manufacture in our minds what the author is saying. Radio and reading train the mind for ideas and concepts.

Television has a tendency to sap our will and change our minds. Dr. Jay Bishop, a child psychologist in Edmonton, wrote the following in a journal:

"The T.V. set has altered the organization of daily habits more than any other discovery that can be remembered. Because of it children spend less time with other activities, on family chores and in play. Adults have altered sleeping patterns, meal times, and there has been a significant decrease in listening to the radio and reading of books ... Engineers in large metropolitan centres have been forced to redesign water systems to accommodate the drop in pressure associated with the use of toilets during prime time commercials."

The cost

How do Christians deal with, or treat television? Its addictive nature should alert us to the potential for evil. The fact that the major networks promote secular humanism should not surprise us at all. For television, by and large, is controlled by non-Christian people. Dr. Mike Vanden Bosch in the Feb. 7, 1983, issue of *The Banner* concludes, "Network television is thoroughly dominated by secular writers and producers." Many Christians watch popular programs like M*A*S*H. We need to see how dangerous such shows are for us! Vanden Bosch warns, "Christians especially need to be alerted to the fact that such shows are not merely neutral, but anti-Christian!"

Scientists tell us that people with a low I.Q. watch more television than those with a higher I.Q. They also tell us that boys watch more T.V. than girls, with the result that boys have great difficulty reading in school. Their comprehension is lower too. We Christians should reconsider how much and what television our children should watch.

Many scientific tests have been taken over the past 20 years. It has become clear that when children watch "too much" television their school work, and learning in general, are negatively affected. The studies show that the more cartoons children watch the less they like learning, their teachers say.

When children extensively watch programs like



"Sesame Street," which cater to their short attention span, they tend to "become unable or unwilling to learn in the relatively calm, bland environment of most schools." Children may learn a few letters as a result of watching such programs, but they are not taught to concentrate. Such children are less imaginative and much more passive. One teacher observed "I get the feeling that children want me to do all the initiating. There's a kind of withdrawal on the part of the kids."

Airwave invader

Christians should be concerned with the fact that television has the power to short-circuit that centre in the brain which develops imagination, concentration and ideas. T.V. programs often appeal to the lower centre only. The result is that our children, as well as the adults become passive, easy victims of a worldly view and lifestyle.

Rev. Richard Stienstra,
Trinity Christian Reformed Church

From the Communicator (Abbotsford Christian Reformed Churches)

Press Parade

Home mission news

Richmond, British Columbia

Missionary Stephen Jung reports Immanuel Church in Richmond, BC, celebrated its fourth anniversary and hopes to dedicate its new church facility by the end of 1984. The growing church is being developed among the Southeast Asians living in the greater Vancouver area. On November 6, the congregation of 140 adults and 27 children celebrated the anniversary of the church's beginning. One morning service is held, with English and Fukinese spoken. The Mandarin language is heard by members through earphones with an interpreter, translating the service proceedings from a booth.

Gum on pews

A new pair of pants was ruined recently by gum deposited on a pew. This one was brought to our attention, yet we hate to think of clothing that was damaged or ruined in this way and not reported. Please be more considerate of our place of worship and those who come to worship here. Really no one should enter with chewing gum, but if you do and want to get rid of it, the least you can do is wrap it in a piece of paper, take it with you, and put it in a waste container.

Bulletin,
First Chr. Ref. Church,
New Westminster, BC

Church News

OCRC dedicates church building

It was a joyful event when on Nov. 17 the Orthodox Christian Reformed Church of Toronto dedicated its "new" church building to the service of the Lord.

The building is new to that congregation, but has a history

dating back to Confederation. Built in 1867, it was destroyed by fire in 1902 and rebuilt on the same foundation in 1903. It is located at 8270 Islington Ave. in Pine Grove (Woodbridge), Ont.

The Orthodox congregation was organized in 1980. The majority of its members hail from the Christian Reformed denomination.

Recently the church building

also served as the meeting place for a 3 day interconsistorial conference involving Bowmanville, Listowel, Burlington (Wash.), Allendale (Mich.).

Regular worship services are held Sundays at 9:30 a.m. and 4:30 p.m. The minister is the Rev. Harry VanDyken.

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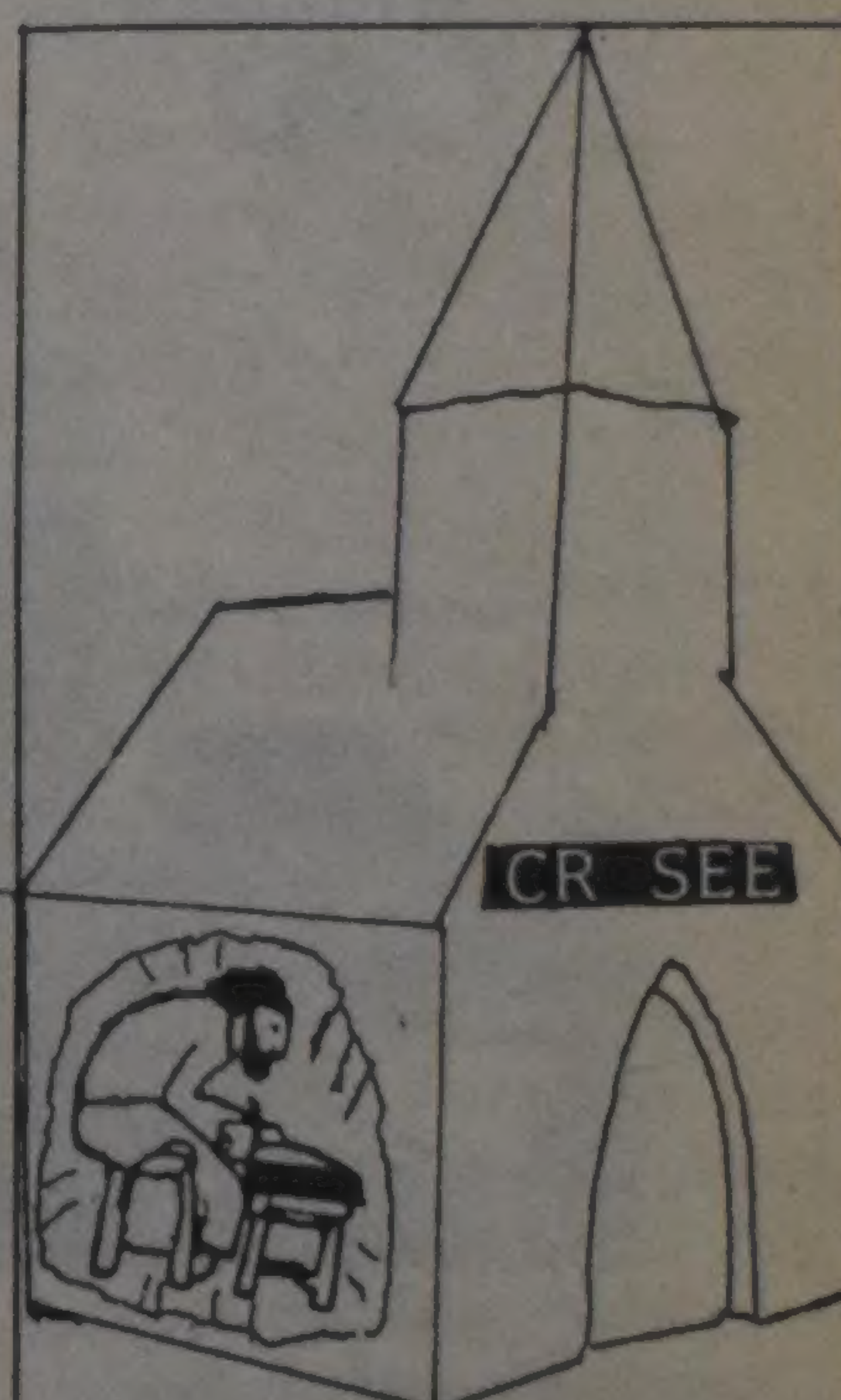
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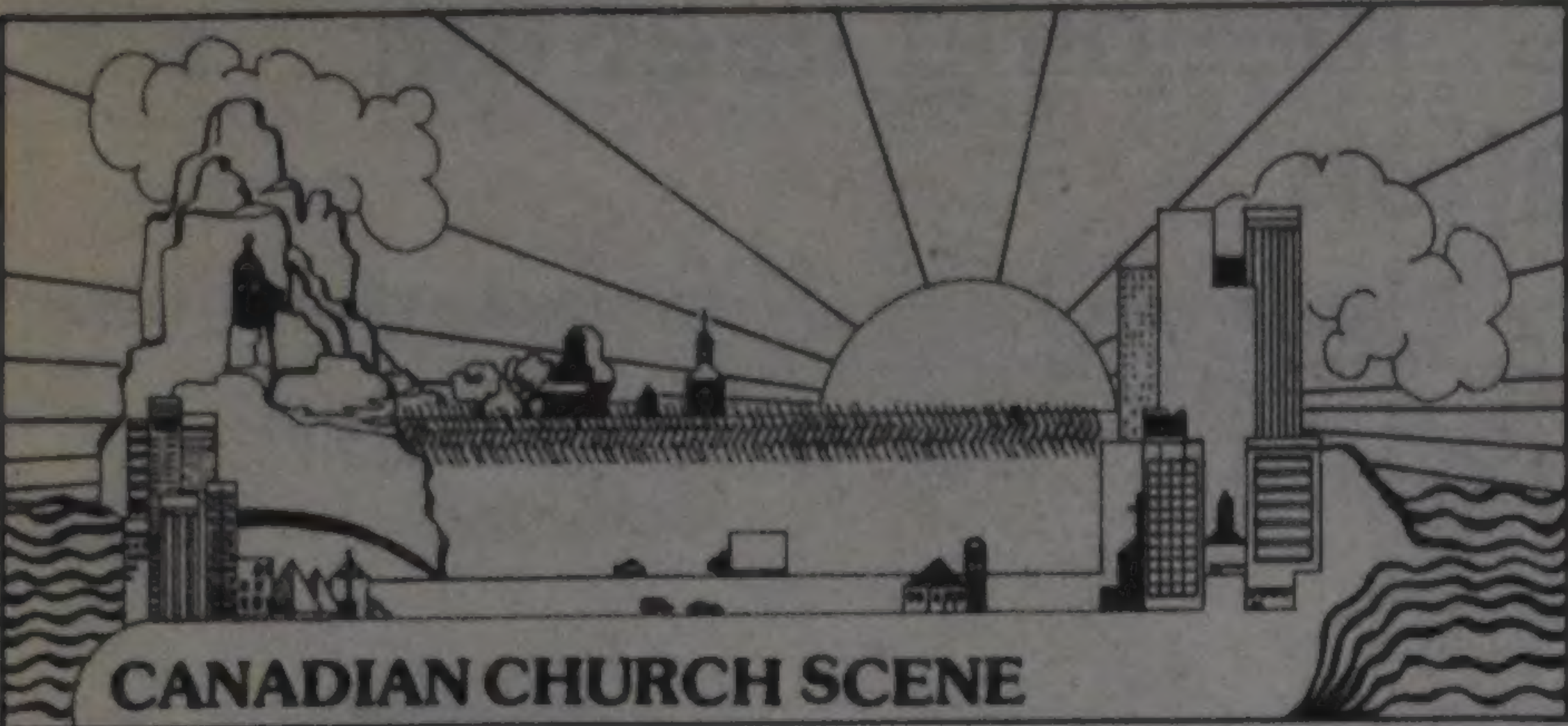


The pastor, asked to report,
all be it ever so short;
answered the elders courtly:
one Kings twenty, verse forty!

Sy Nodd

A needy church is said to be
A little short of bread
But worse than that it seems to me
Is loss of heart instead.

Klaas Sis



Roman Catholic theology in a state of flux

(continued from the November 25 issue)

Johan D. Tangelder
In 1966 Professor Leslie Dewart of St. Michael's College, known for his leftward look in politics and his pro-Castro views, wrote "The Future of Belief" with the aim to map out a radical reconstruction of Catholic theology, trying to make it relevant for the 20th century. He eased out the doctrine of the Trinity and the concept that God is omnipotent and eternal. Truth changes and grows. It undergoes development.

International Congress
In 1967 an International Catholic Congress on Theology was held to commemorate Canada's centennial. The congress brought to Toronto some of the leading theologians of the world; not only RC, but also Orthodox, Protestants and Jewish.
Little interest was revealed in biblical exegesis. Many RC gave a sympathetic hearing to Barth,

Bultmann and various existential philosophies. While "tradition" was re-interpreted as the process of handing on the faith of the church; it remained more dominant than the Bible. "Tradition," said a RC scholar, "is no longer regarded as an extra-bag of truth."

More ecumenical
The RC also established ecumenical ties. It is now an official observer of the WCC. Since the 1970s, the RC, United Church members, Anglicans, Presbyterians and Lutherans have set aside doctrinal differences and tried to work on a common approach to social and political questions. This trend towards liberalism and socialism didn't remain unchallenged. Numerous movements have risen in counter reaction.

Charismatic movement
Neo-pentecostalism made

strong inroads. It is growing faster perhaps within the RC than in any other denomination.
The RC charismatics don't consider doctrinal agreement as a prerequisite to fellowship. Yet they believe that their charismatic experience makes them better Catholics in theology and practice.
In 1970 Catholic Pentecostal prayer groups were introduced in Canada. In 1975 the Canadian bishops addressed a message to all Catholics regarding the Charismatics. Though the bishops largely approved, they did caution against excesses and extreme emotionalism. They also warned against "a professed tendency to smooth away the differences which still divide Christians."
In 1976 the first Ontario RC conference attracted 3,750 in Toronto's Varsity arena. In 1979 some 50,000 converged in Montreal's Olympic Stadium for one of the largest charismatic gatherings in history.

Marriage encounter
Marriage Encounter, a ministry to married couples, was started by Gabriel Calvo, a Spanish priest. Along with the charismatic renewal, it has been called one of the fastest growing movements in the RC. The first encounter was held with 28 couples in 1962 in Barcelona. It has become a mass phenomenon in Canada, the U.S., several Latin American countries, and is now rapidly expanding in Japan, Philippines and other parts of Asia.
The purpose of Marriage Encounter is to provide an

antidote to communism, modernism and to reassert the vitality of the family. Couples are brought together for a 44 hour weekend directed by an already encountered team of several couples and a priest with the intent to develop communication with each other in their life together as husband and wife.
In 1980, 7,000 joyous celebrants gathered at the Montreal Forum for Marriage Encounter's first national Francophone convention.

Cursillo courses
The Cursillo movement originated in Spain in 1949. It was designed as an instrument for christian renewal. The method for renewal involves a three-day weekend called a cursillo ("course") and a follow-up program known as the post-cursillo.
The weekend is an intensive experience of community living and built around 15 talks (10 by laymen and 5 by priests), active participation in discussions, related activities and the celebration of the liturgy. These cursillos have been held in Canada since 1965.

Opus Dei
Opus Dei appears to have emerged as a spiritual assault force in our secular "faithless" age. The Spanish originated movement was founded in 1928 with the purpose to "spread throughout all social classes, especially among intellectuals, a life of evangelical perfection."
Opus Dei is backed by strong financial resources. The movement had close ties with

the Spanish dictator Franco. A Spanish law professor described his government as "the most homogeneous government that the country has known since the end of the Civil War. One could even go so far as to say that the people who hold the reins of power are subject to the same religious, moral and perhaps even the same political discipline — I am referring to the Opus Dei"
Opus Dei is believed to control 24 banks in Spain, some 14 Spanish newspapers and a score of publishing houses. It also supports right-wing dictatorships in Latin America. At times the movement has been called the "Holy Mafia" because of its secretive nature.
Pope John Paul II has often praised Opus Dei and prayed at least once at the tomb of the founder Msgr. Jose Maria Escriva de Balageur. It doesn't only have the ear of the Pope; it also reports directly to him.
In Canada Opus Dei is behind the Montreal-based Foundation for Culture and Education, which in turn operates several boys and girls clubs, retreat centres and residences. The head of the Canadian Opus Dei branch is a Spanish priest.

The future?
Which movement or theology will gain the upperhand? Though current trends within the RC are confusing for the devout the RC in Canada seems to have become more optimistic about the future.
A large part of this spirit of confidence is due to the influence of the extra-ordinary and dynamic personality of
Continued on page 15...

Old soldiers

At the occasion of the death of Simon Terpstra who was a brother-soldier in the Dutch Resistance:
Ugly and timeless tentacles
like life-restraining manacles
tied you to a repulsive past:
darkness in which no light was cast.
The war with countless horrid fears
and its ocean of human tears
never ceased to rage in your mind.
It was Peace you could not find!

You knew there is no greater lie
than this: old soldiers never die.
They who survive live in dark death
every heartbeat and every breath.
And the monsters of bygone battle
destroy even the strong man's mettle,
mixing today with yesteryear
and making you hate what is dear!

The Peace you preached you never tasted,
but your words were surely not wasted,
for even losers in the fight for hope
when they come to the end of their rope
find a God whose love never ends,
Healer who our deepest wounds mends.
The veteran is clothed now in white
and his darkness is turned to Light.

C.T.

Simon Terpstra was buried on Thursday, Dec. 8 in Holland Marsh, Ont. He used to be a minister of the Christian Reformed Church.

FROM COAST TO COAST

ALBERTA Brooks-CKBR..... 9:00 a.m. 1340 Edmonton-CHQT... 7:30 a.m. 1110 Edson-CJYR..... 10:00 a.m. 970 Ft. McMurray-CJOK 9:00 a.m. 1230 Taber-CKTA..... 8:00 a.m. 1570	BRITISH COLUMBIA Abbotsford-CFVR.. 11:30 a.m. 1240 Burns Lake-CFLD.. 9:15 a.m. 1400 Kitimat-CKTK..... 8:30 a.m. 1230 Osoyoos-CKOO.... 8:30 a.m. 1490 Penticton-CKOK.... 8:30 a.m. 800 Port Alberni-CJAV (Tues)..... 9:30 a.m. 1240 Smithers-CFBV.... 9:15 a.m. 1230 Summerland-CKSP.. 8:30 a.m. 1450 Terrace-CFTK..... 8:30 a.m. 590 Vancouver-CJVB... 9:00 a.m. 1470 Vernon-CJIB..... 9:30 p.m. 940	CHATHAM Chatham-CFCO..... Brantford-CKPC... 10:00 p.m. 1380 Ft. Frances-CFOB.. 10:30 a.m. 800 Guelph-CJOY..... 9:30 p.m. 1460 Hamilton-CHAM... 7:30 a.m. 1280 Kingston-CFMK... 10:00 a.m. 98.3 Newmarket-CKAN.. 9:30 a.m. 1480 Ottawa-CFGO..... 8:30 a.m. 1440 Owen Sound-CFOS.. 10:30 a.m. 560 Pembroke-CHOV (Sat)..... 7:00 p.m. 1350 St. Catharines-CJQR. 10:30 a.m. 97.7MC Sarnia-CHOK..... 7:30 a.m. 1070 Stratford-CJCS.... 8:45 a.m. 1240 Wingham-CKNX.... 10:30 a.m. 920 Woodstock-CKDK.. 8:30 a.m. 1340	NEW BRUNSWICK Fredericton-CFNB.. 10:30 a.m. 550 Newcastle-CFAN.... 9:00 a.m. 790 Saint John-CHSJ... 9:00 a.m. 1150	FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES	ONTARIO CFML-Cornwall.... 9:30 a.m. 1170 CFCL-Timmins..... 9:30 a.m. 620	QUEBEC CHRS-Montreal.... 8:00 a.m. 1090 CKLM-Montreal.... 9:15 a.m. 1570 CKCV-Quebec City.. 7:15 a.m. 1280 CHLN-Three Rivers.. 7:45 a.m. 550
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THE BACK TO GOD HOUR

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School

Chalkmarks

Peace means ...

The grade six students at Fruitland, Ontario's John Knox Memorial Christian School worked with the theme "Peace" in developing the following poems.

P — People want peace from nuclear war.
E — Even if it means killing people.
A — And others do not want to have peace.
C — Christians want peace by the coming of Jesus.
E — Even to the end of the world.

— Wayne Scholman

Pies and pastries
Exclusive treats
And delicious
Cake on a quiet
Evening on Christmas Eve.

— Wally Vander Kolk

Peace is like the geese flying through the air.
Or when you leave a noisy fair
Peace is when there is no war,
Peace is when you close a door.
Peace is when you lock yourself in your room.
Or when there is no one to talk about doom.
Peace is nice, quiet and relaxing.

— Robert Batenburg

The question of meaning is at the heart of education

When it comes to school education there is something I do not understand about some christian parents. They spend the first five years of their child's life carefully educating him in their own christian way of living and then they send him to a non-christian school to be taught by non-christian teachers about the world out of secular textbooks. They are utterly concerned that their child should grow up giving his heart to the Lord, but they don't seem to care that he would develop a pagan mindset. That is to say: they don't seem to care that their child is educated in school about his world, as if God is irrelevant to it. I must confess I have a hard time understanding such christian parents. This is probably so because I grew up in a town where, as far as I knew, all the people were christian. We had five churches in our town. Everybody went to and



from church twice every Sunday. I went to church, but so did every other kid on the block.

Thus christian influences in my early life were not restricted to my home. They extended to my entire experiential world. The town councilmen were all christian. Nationally and provincially all of us voted for a christian political party which sent christian men and women to parliament. I did not know of a public function which was not opened and closed by prayer. So pervasive was the christian influence in my life that even today I find it extremely difficult to think of myself as anything other than a christian. But the most important christian influences in my life came from my christian schooling.

We had three schools in our town. Each of them was christian.

And in those schools I heard and saw the same things I experienced at home and in my world about me, i.e. that this is God's world which He has long ago redeemed in Christ and in which He has placed us to love and serve Him as his children.

The value of christian education

What is the value of christian education in comparison to the education that takes place in the public schools? To my mind it is not that christian schools are better in some abstract sense of academic excellence. I fully believe that christian education is quality education, but so is much public school education, I think. Neither does the value of christian education lie in the fact that christian school children may be better behaved, harder working, nicer to each other, better motivated or even morally more upright. All of these may indeed be characteristic of christian school children but they do not define what for me is the value of christian education. The value of christian education has to do with the heart of education.

Let me make that clear to you via an anecdote. Many years ago I was trying to teach "new math" in a christian school, first

thing in the morning to a sleepy grade seven class. If this math was new to them, it was newer to me. I didn't "get" the stuff very well and I'm afraid I was doing a poor job of teaching it. Suddenly there was a voice of a rosy cheeked farmer boy from the back of the class: "Sir," he said, "Sir, what's the sense of all this stuff anyway?" I was momentarily tongue tied but then I said: "Clarence, you have just asked the most important question of education, 'What's the sense of it?'" After some discussion we agreed to not only learn the stuff but also to keep raising the question of the meaning of New Math, to be answered at the end of the year. That stopped the discussion and I went on to teach New Math as best as I could, but the question never left me.

The question of meaning is at the heart of education. You can teach your children a lot; you can make them memorize a lot. But if they don't understand what you teach, if they don't know its meanings, if they are unable to make sense out of it in their mind, they will have learned nothing of what you taught them, at home or at school. When christian children go to school, they expect to understand what is being taught at school in terms of what they were taught at home about their world.

And what were they taught at home? Basically that they are God's redeemed children, living in God's redeemed world. They were taught that God says to them, "You and your world are twice mine. Once because I made you, and then I lost you, and twice because I then redeemed you, I bought you back."

When the child goes to school he expects to be taught about God's world inside and outside of himself. It does not arise in his little unformed mind to think that this world could belong to anyone but God. Or he would not understand what it means that this world just "is," as if nobody made it, nobody cares for it, and as if it is there for

Continued on page 15 ...

Building on the charter

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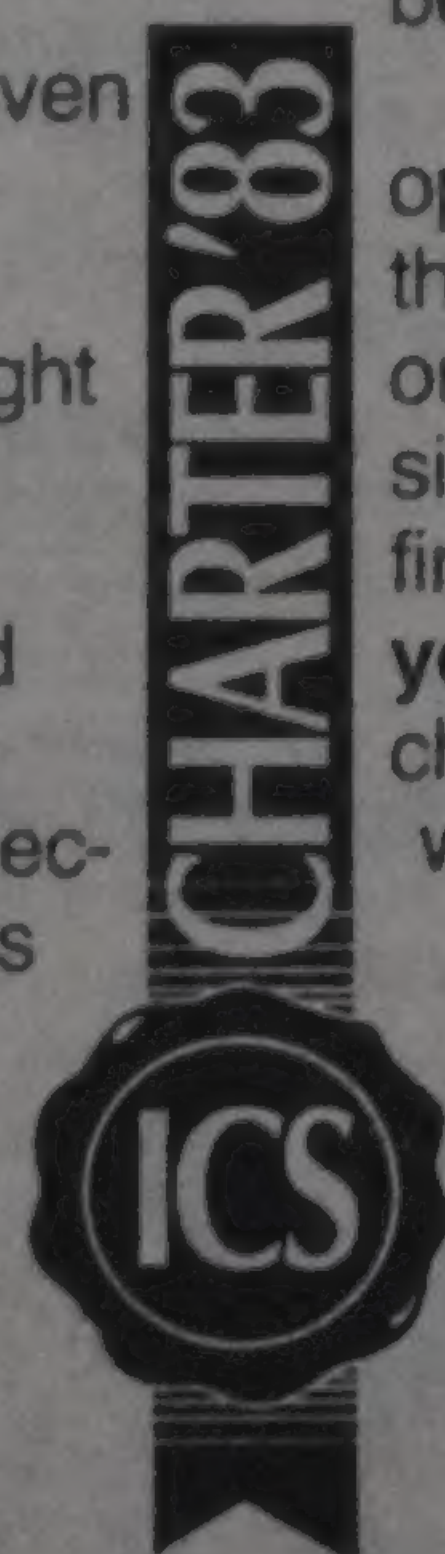
- nurtured over 600 students;
 - published 36 books, 125 academic papers, 11 M.Phil. theses, four inaugural speeches;
 - arranged over 100 public conferences with more than 150,000 people registered;
 - arranged over 200 public lectures and 25 short courses attended by thousands.
- In 1983 we've been busy:
- teaching 45 students, seven of whom were awarded Master's degrees;
 - writing and publishing eight books, 15 papers and five Master's theses;
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on secular campuses;

- serving the Christian Reformed Church in consistories, classes and denominational boards and committees.

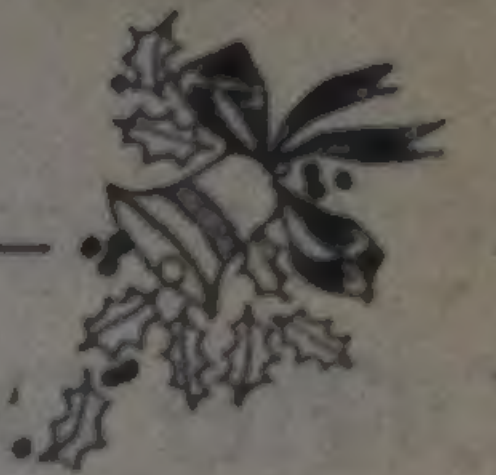
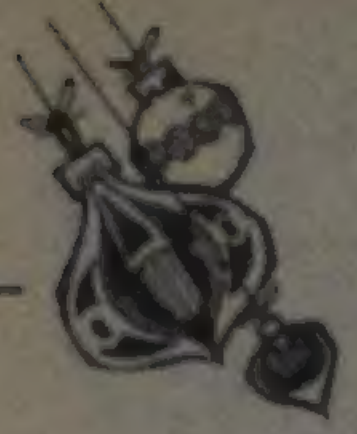
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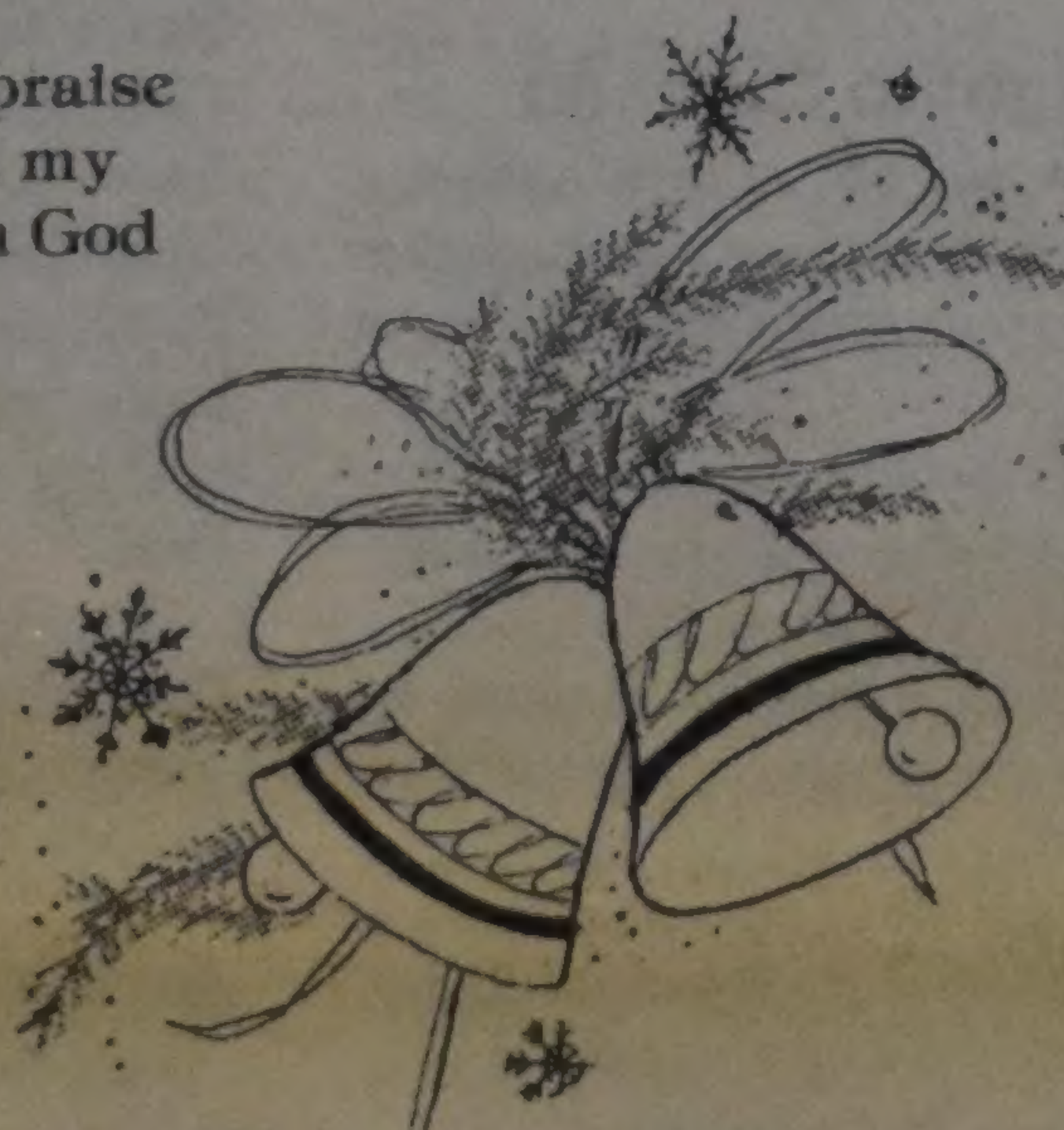
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*No matter what
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to the Lord, and my
spirit rejoices in God
my Saviour"
(Luke 1:46-47).

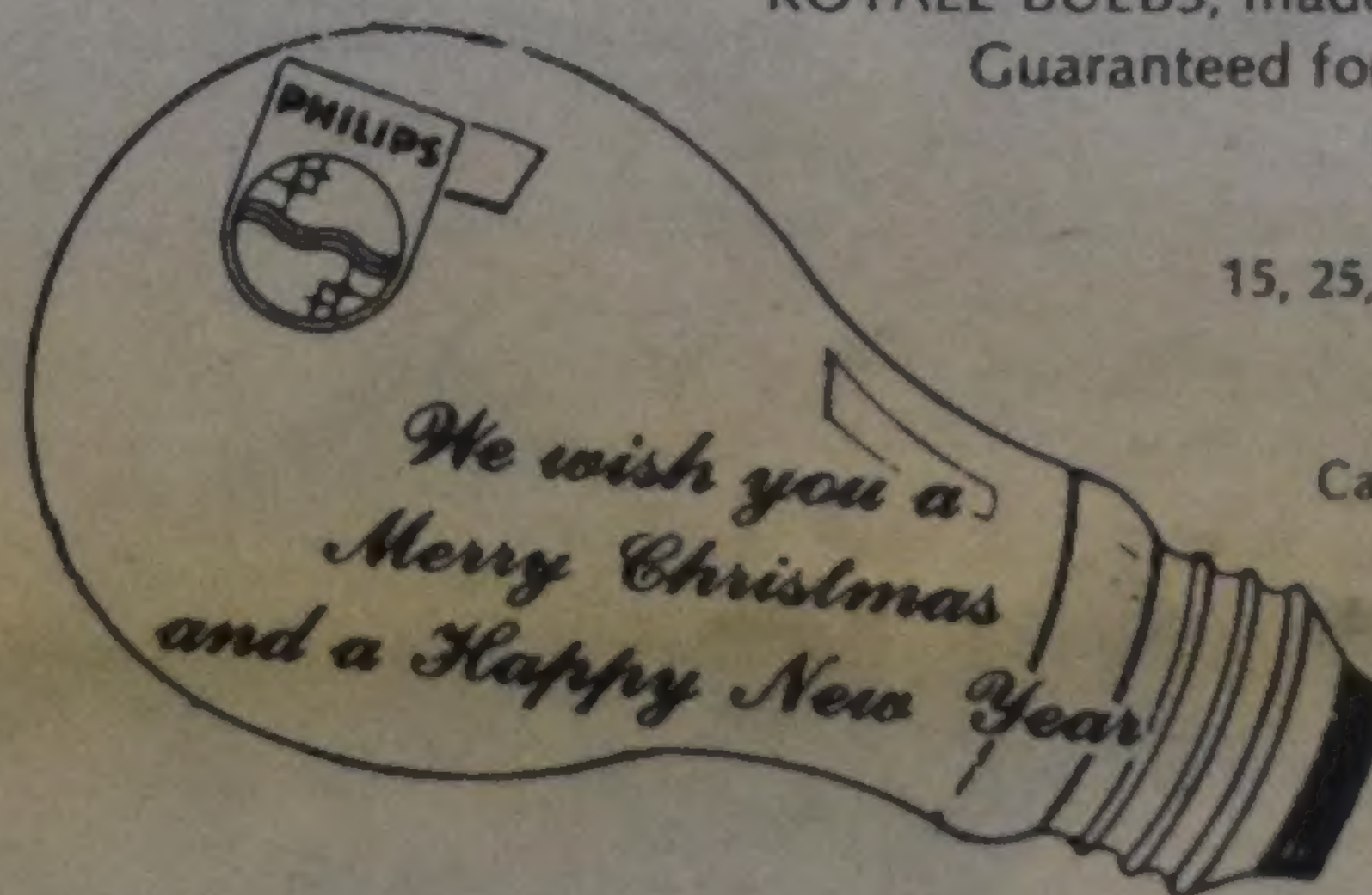
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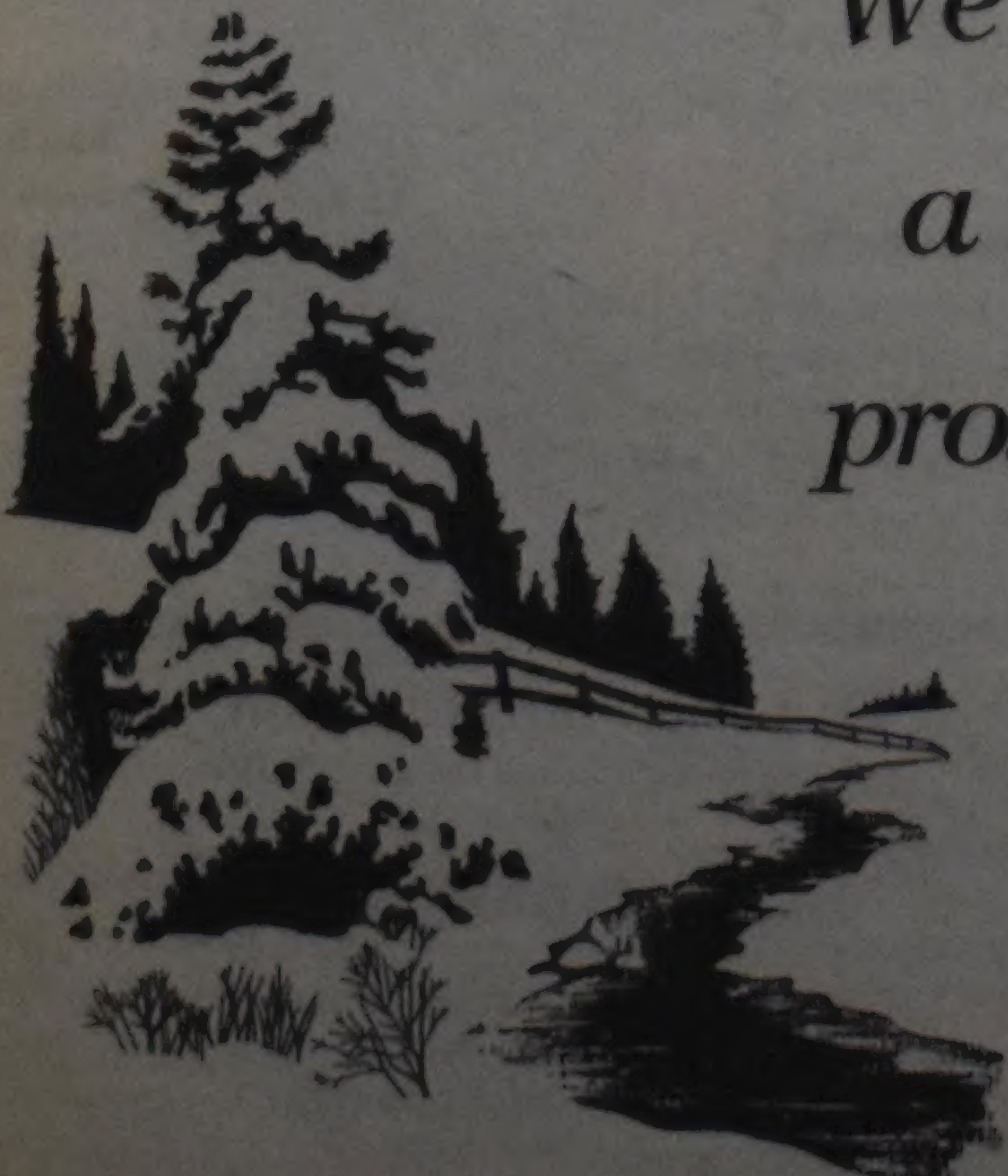


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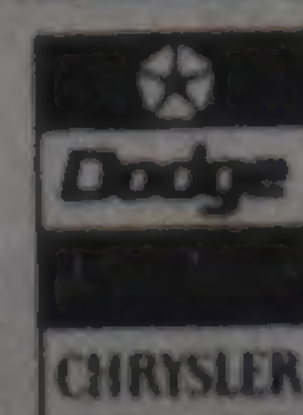
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Seasons Greetings



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Some of my relatives and friends are still in camps

Remember the year 1979 when the federal government promised to sponsor a refugee for every refugee a private organization or person sponsored? The response was overwhelming and thousands of refugees found their way into Canada.

The flow of refugees has slowed down to a trickle in recent years. Why is that? Are there fewer refugees today? Not so. According to statistics there are more. It's only the publicity and government willingness to help that has died down.

San Sok, one of the many persons sponsored in the 1979 burst of generosity, writes in his letter of December 8, 1983 how his relatives have been in camps for four years. Imagine the suffering that grinds on from day to day, year to year.

Can anyone help San? Sponsors are still welcome.

Dear Sir:

My name is San Sok; my nationality is Cambodian. I was born in Kandal Province on March 15, 1953. I am the son of a farmer. I studied in primary school and secondary school. When I lived in Cambodia I stayed with my parents, my brothers, my sisters, my aunts, my uncles, my nephews and my nieces.

When the Pol Pot regime came into my country (that is the communists), that regime made all people work very hard and was very cruel, it made distrust

between friends. We could not be honest with one another. It was like we were enemies. They used force to make us work like robots.

Everything was dark

Some people liked the regime, but most did not like it. We were very fearful, and became pessimistic. Everything was dark, dark in our mind. For a while I decided in my mind that I must escape to live in another regime, another country, near the city. I found a job in the factory. I worked with

machines as a lathe operator with my friend.

During that time the guerrilla war of the communist increased in all parts of Cambodia. Finally the Pol Pot regime got power in the whole country.

After that I came back to my country to live with my parents, but I couldn't stay with them. The communists separated all families to live in another place. I wanted to go back to work in the factory again, but they only needed a few people to work. I could not work as a lathe operator again, so I worked outside on the farm. We did not have enough to eat, sometimes I could eat a little rice with water. Sometimes my stomach was full of water and some vegetables or some leaves from the tree. My body became so weak, so I had to find something to eat for my stomach. Sometimes I find things to eat by myself, but then I break the law. If I did not get enough to eat my limbs tingled and became forgetful.

In 1979, on January 7, other communist soldiers from



San Sok with his wife Song and their two boys Soyuth and Siyath

Vietnam came and fought again in Cambodia. The war is going on until now.

Flight to Thailand

I could not go back to see my parents and I went through the long mountains and thick forest. It took months and months to walk through the woods and large valleys with fast running rivers. There was little food because everybody walked. No one could carry too much of a load.

For these reasons most children and old people died along the way through the woods. Nobody helped because the people were in the same situation. That was the most miserable view and time I had ever had.

When we reached the border of Thailand, we were not able to go into Thailand as we wished to. So we had to stay along the border for a while. The tremendous forest helped us to a little bit of food. We could find wild potatoes to eat. Day after day people died, because of hunger and disease (malaria, dysentery, diarrhea, tuberculosis, encephalitis). Malnourishment was the most common problem in that time.

Many people went to the Thailand border. They had no food, no medicine; they died in the forest and starved. Some people were superstitious in their heart.

God rescued us

Then God sent people to help us. God gave us everything we needed, also the spirit of God. Now I have gone into the way of God. For my God, Jesus Christ,

he saved me, he kept me to live in a camp.

God is the God of all. I have life forever, that is holy heaven. God, Jesus Christ, made me to have a full recognition of life and life eternal. Because the Holy Spirit has grown in my body to be the fundamental life in God, nothing can take me away from God.

The Bible is the true word of God. The Bible is God speaking. My prayer is in Jesus Christ's name. Amen...

An appeal for help

I still have not found my parents, my brothers, my sisters and many relatives in Cambodia. Some of my relatives and friends are still in camps in Thailand near the Cambodia border. My aunts and my uncles and their families, my step sister and many other dear ones are there.

Now it becomes worse in the camps. There is not enough food to eat, no privacy. There is much robbery and terrible fear. Men with machine guns sometimes come in at night to steal and do harm.

My uncle is very afraid for his two older daughters, for the robbers sometimes rape the young girls. Can you help them? Please call or write Mr. Peter Zwart. He is the C.R.W.R.C. man in Hamilton. He will tell you more.

Faithfully yours,
San Sok,

**8 Barnes St.,
St. Thomas, ON N5R 2V2**



San (second adult from l.), Song (next to him) and some of their relatives, taken in Cambodia (now Kampuchea)

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Spirituality: Openness to the Spirit

George Vandervelde

If prayer is the wellspring of spirituality, the stream can be none other than the Holy Spirit (see John 7:38). Biblical spirituality can, therefore, be described more specifically as one's openness to the renewing work of the Holy Spirit.

The Holy Spirit: power and vulnerability

The link between human spirituality and the Holy Spirit points to a surprising dynamic in God's work of redemption. On the one hand, christian life is totally dependent on the work of the Spirit. On the other hand, the Spirit's work is geared to our responsiveness.

This does not mean that a "balance of power" exists between the Spirit and us. It is precisely because the Spirit brings us to life that we are fully activated and involved in the process of renewal: "Work out your own salvation . . . for God is at work in you both to will and to work for his good pleasure" (Phil. 2:12-13). Any stirring of Christ-directed life is the fruit of the Spirit.

It is precisely when we do not in any way detract from the overwhelming power of the Spirit that it comes as a surprise to learn that the Spirit makes himself vulnerable. He exposes himself to the danger of being hurt, and even quenched (Eph. 4:30; 1 Thess. 5:19).

This link of the renewing work of the Spirit to our responsiveness means that we can foster or hinder the work of the Spirit in our own lives and in that of the community of believers. The charismatic movement can be

understood in part as a rediscovery of the interplay between the renewing presence of the Spirit and human spirituality.

I call this a rediscovery because every sermon that faithfully expounds the Spirit-breathed Word is — directly or indirectly — a summons to greater openness to the work of the Spirit. Whether a sermon calls us to right dealing and justice, to deeper fellowship with one another, to repentance and faithful love in marriage, to a more expectant openness to the Advent of Christ, or to a more fruitful use of the Scriptures in equipping us for good work — all of these are calls to open ourselves more fully to new life in the Spirit.

Nevertheless, it must be acknowledged that in Reformed circles this call to sensitive openness to the comforting, directing and renewing presence of the Spirit is not always heard in its pointed urgency. Is that the fault of preachers?

We can be sure that all who are called to the awesome task of proclamation search their souls from week to week asking whether they are being faithful to their task. It is our duty to search our own hearts whether we are open to the proclamation.

All of us — teachers, preachers, entire congregation — are in dire need of renewal. For that we need to pray. Prayer, as we have seen, is the beginning of a life of greater sensitivity and openness to the presence and leading of the Spirit. We need to follow

through, not by relentlessly searching for, or selfishly clinging to, "special experiences," (they will take care of themselves), but by giving ourselves daily to a life of practical obedience to the rule of Christ. Such obedience leads nowhere, in fact doesn't even get off the ground, unless it is rooted in Christ, unless we "abide in Him." And the only way to abide in him is to surrender to Him, by keeping His commandments — "to trust and obey." Whatever we may think of the song, there is no other way.

Vision & Power

There can be little doubt that reformed communities can be a demonstration of the Spirit's renewing and illuminating power. That has been evident in areas such as labour, public justice and education. What is needed in many areas is the spark of the Spirit. If there is anything we can learn from the charismatic movement it is a new sense of the revitalizing power of the Spirit. Excesses or unbiblical teachings about being "filled with the Spirit" must not lead us to ignore the joy and power promised in the New Testament, but often pitifully lacking in our lives.

At the same time, if we substitute a charismatic spirituality for a thoroughly reformed and reforming confession and way of life, we impede the stream of the Spirit. We thwart the Spirit's purpose of transforming our entire lives.

A student from Roman Catholic background recently related that he had become part



George Vandervelde

of the charismatic movement. There he experienced the immense power of the Spirit. He added, however, that after some time he became uneasy. Although the Spirit meant a great deal for people personally, it seemed to make no dent on the world of work, art, education, science. It had immense power — but constricted vision, he said.

Later he came into contact with groups of reformational Christians. There he found what he had been lacking in the charismatic movement — vision. But here, he said, there was little evidence of power.

Followers of Christ should not have to choose between vision and power. Theirs is the grand vision of God redeeming the world. Their power is the person of the Spirit who raised Christ from the dead and who inspires that vision and spearheads redemption.

Vision without power is dead. Power without vision is blind. In fact, a spirit-filled vision of the creation as the theatre of God's glory is itself powerful.

The recovery of biblical spirituality hinges then to be sure on the renewing presence of the Spirit, but the Spirit in turn allows the effect of his work in our lives to hinge in no small measure on our openness to his presence, our responsiveness to his ways, the ways of Christ and his Word. We are called not to grieve, leave alone, quench the Spirit. Instead we are called to walk by the Spirit and to sow to the Spirit (Gal. 5:16, 25; 6:8).

Beginning with prayer, we need to step into each day banking anew on the sure promise that the Teacher, Defense Attorney, Guide and Sanctifier (to mention only a few of the many roles of the Spirit) will accompany us on our way. Such deliberate openness is the natural follow-through of prayer for the renewing work of the Spirit.

George Vandervelde is part-time pastor of the Christian Reformed Church of Willowdale, Ont., and part-time instructor of theology at the Institute for Christian Studies, Toronto, Ont.

Marxist government in Zimbabwe welcomes Bibles

David R. DeGroot

ORLAND PARK, IL. — News from Zimbabwe is often negative. Recently, however, a report from World Home Bible League representatives in



Francis Grim, Jr.

Zimbabwe contained startling good news regarding the distribution of the Scriptures in that country.

"Despite the fact that the government of Zimbabwe is pro Marxist," reports Francis Grim, Jr., the director of World Home Bible League work in that

country, "all public schools still have compulsory christian education. The government gladly accepts Bibles and even helps us place them in classrooms throughout the country."

Grim says that to date the World Home Bible League has placed over 51,000 hardcover (NIV) Bibles throughout Zimbabwe, and a million copies of the Gospel of Luke and Acts in the Shona language. An additional 250,000 Scriptures in the Ndebele language also have been placed.

The Chicago Tribune, in an article on world trouble spots, recently singled out Zimbabwe as a focal point for violence, drought, and hunger. "There are problems," Grim says. "An old tribal feud is causing much bloodshed in Malabele Land areas, and there admittedly is a great deal of hunger. As Christians, however, we try not to worry too much about future trends. We believe the future is in God's hands, and we work month by month as He gives us opportunities."

"And I must say," Grim continues, "the opportunities right now are amazing." Before the government of Zimbabwe (formerly Rhodesia) changed

three years ago, there was a strong christian presence in the country. Most public schools in the country began as mission schools, and among the headmasters and teachers there were (and still are) many Christians.

Grim, in his travels throughout southern and eastern Africa, sees unrest and occasional violence. Several months ago, a vehicle in which he was riding passed over a land mine. He was not injured, but a truck behind him on the road exploded. He also notes the presence of many North Korean Communists in areas in which he works.

"It is amazing," Grim says, "that the Lord allows Bible distribution in this part of the globe, when so many factors seem to be against it."

"But I am happy to report that at the present time the work not only goes forward, but the government of Zimbabwe actively gives us help and encouragement. When we distribute hundreds of thousands of Scriptures to the public schools, for example, our responsibility is just to get them to drop-off points. Government workers then oversee the placement in individual schools. They are doing an excellent job

of it, too.

"In my file, I have official written permission from the Secretary of the Ministry of Education and Culture. Headmasters and teachers in schools all over the country not only use the Bibles in the mandatory courses, but they send us messages of thanks and encouragement."

When asked to respond to the statement that missionaries are losing their impact in Third World nations, Grim says, "From a human viewpoint, mission work is always at the mercy of host governments. But far more important is the spread of worldwide Christianity. Christianity in Africa is exploding. In about fifteen years there probably will be more Christians in Africa than any other continent in the world."

Society

Nationalism: the Pandora factor

Jim Van Oosterom

Nationalism, both the USSR and the USA have discovered to their dismay, is a more potent ideology than either communism or capitalism. More potent because immeasurably more flexible: at any time, anywhere, it can mean anything to anyone. Nationalism is a primeval gut force that has become the scourge of the foreign policies of both the USA and the USSR.

Unlike the scientific world communism of Marxism-Leninism, nationalism has no scientific basis. Unlike the idealistic global messianism of American democracy, it lacks universal scope. Thus nationalism throughout the world has repeatedly confounded Russian efforts to communize and American efforts to democratize the world.

It would be hopelessly futile to analyze and compare the nationalism proclaimed by Nehru, Sukarno, Nasser, Paisley, Nkrumah, Begin, Kenyatta, Tito, De Gaulle or Ho Chi Minh. They are similar only in that they differ in almost every respect. Yet all are nationalists.

Communism or nationalism?

This should come as no surprise. Yet, amazingly, people in the West continue to see in any insurgency movement anywhere the relentless advance of world communism. Admittedly, many nationalistic fires are sparked by communist subversion, at least in countries hitherto non-communist. Yet throughout the world, emerging nations have almost universally thumbed their noses at their patron state, the Soviet Union, while others thumbed their noses with equally great delight at their patron state, the USA.

Many time bombs

Thus we have reason to question the accuracy and fairness of people who conveniently label every uprising as "communist." Convenient, because these people — Reagan and Weinberger among them — know that only the threat of communism will rally the public and ensure support for military intervention and counter-subversion. But can we reasonably claim to see in the faces of so many illiterate El Salvadoran teenagers, their AK-47's and communism-by-rote sloganeering notwithstanding, the dreaded plague of world communism? Are they the source of our great fear? Or are they perhaps the scourge of our conscience? Should we not curb our fears to levels proportionate to the threat?

Privately, many foreign policy

strategists in both Washington and Moscow now agree that the greatest danger to world stability — such as it is — comes from nationalistic countries obtaining nuclear weapons. Nuclear proliferation, this is called — a nightmare potentially more ominous than nuclear escalation between the USA and the USSR which, in theory, is controlled by the deterrent factor.

High-ranking Soviet officials and policy planners, past and present, have admitted that Soviet foreign policy has repeatedly underestimated the force of nationalism. The Soviets underestimated it in Eastern Europe, first of all in the Ukraine, in Yugoslavia and Albania and later, increasingly, in Rumania, Bulgaria, Hungary, Poland, Czechoslovakia and East Germany.

They again underestimated it in China, in Indonesia, throughout the Middle East and in Africa. The number of communist states willing to act as Soviet client or puppet states — doing Moscow's bidding — is small: Cuba and possibly North Korea, Libya, Syria and Vietnam. But even here Moscow's control is slipping and can be maintained only in return for huge arms shipments. Such is the only leverage they have. Some unity of the proletariat!

The USA has made the same mistakes. It, too, has little control over the affairs of Third World countries except what it can buy with aid, often converted to military hardware. The US miscalculated most dramatically in Vietnam, whose insurgency began as a nationalist struggle by the Viet Minh against colonial France. Americans also missed badly on calling many other nationalist movements, such as in Asia, Africa and Latin America, sullenly and wrongfully attributing every uprising to communist subversion.

Doomed to repeat history's mistakes

Why did both Russia and America make this mistake? In part it may be that both overestimated the power of each other's message. Russia feared capitalism as a threat to proletarian bliss. America feared communism as a threat to its free institutions. Both came to fear each other for national security reasons. From that moment on, a kind of mental rigor mortis set in: the Cold War.

Then, too, the mistake may owe much to the fact that generations of students were taught — and still are taught — as doctrinal truth, that the Age of Nationalism was in the 19th

century. It couldn't happen again. It just was not fashionable to be nationalistic! For, it was explained, we have now embarked on the Age of Internationalism, of world government, of global thinking. This, of course, is pure drivel to roughly four-fifths of the world's population.

But perhaps the most

nations). Over the years, many squares and pieces were traded off. Gradually, the US seemed to strengthen its hand and appeared to be winning the game by extending its spheres of influence.

No more Pax Russiana or Pax Americana

But then something

claiming their place in the sun. Most arm themselves with M-16s or AK-47s for insurance, both against their own restive and starving populations and against each other. Some run up ruinous national debts for inflated, corruption stained megaprojects (such as the multi-billion dollar new capital of Nigeria to replace the garbage covered city of Lagos). Little of this spending, one might add, trickles down to the hapless population still living in a semi-savage, tribal stage.

The world: A space ship? A chess board?

With Promethean resolve, the old colonial empires before 1940 kept the lid on Pandora's box containing the grumbling, resentful and brooding masses of subject peoples. After the war, the lid simply blew off, releasing the pent-up energies and ambitions of scores of different nationalities all over Asia and Africa.

The first thing they did was to turn on their former masters, using whatever weapon was handiest. And certainly communism was a most likely club with which to thrash their former tormentors. The USA was unfortunate enough to find itself in the enemy's corner.

After their first wrath was spent, many new governments, with little knowledge of state affairs, settled down to the more profitable business of graft and corruption. Both Superpowers courted the new nations with megabucks and megaprojects.

Bloody internecine wars to settle old scores threw much of Africa and Asia into violent turmoil. The United Nations, formed mainly by the old nations, and espousing the new internationalism, was expected to bring peace and unity or, failing that, a measure of security. It failed miserably on all counts.

At the same time, the internationalism of communism and that of democratic idealism also failed to make inroads among the new nations. Both are now in retreat. Surging ahead is the tide of nationalism, its confidence in youth, its strength in numbers. Having first cast off the shackles of colonialism, it has also rejected the pretended overlordship of the Super powers.

The game of chess is all but over. There is today less and less talk about "spheres of influence," "satellites" and "client states." Big power influence is waning, satellites are spinning out of control and client states are turning into

Continued on page 14...



Photo from "20th Century Nationalism"

An anti-imperialist rally held in Indonesia during the days of Soekarno

important reason for underestimating the force of nationalism lies in the fact that neither Russia nor America were ever colonial powers and thus were unable to learn from past mistakes. And they are unwilling, it seems, to learn from the mistakes made by the British, the French, the Belgians, the Italians, the Germans and the Dutch.

So, shortly after World War II, the world was seen by both as the proverbial chess board with squares to be occupied by both players and pieces to be conquered. Through its containment policy, the US occupied many forward squares on the Soviet side (Western Europe, Turkey, Iran, Greece, Pakistan, India, Southeast Asia, Japan, South Korea).

The Soviets countered with Eastern Europe. Some squares occupied by the Soviets were neutralized (Yugoslavia, Albania, Austria). The Soviets countered by jumping to other unoccupied squares (Cuba, much of the Third World

happened. Slowly the client states came to realize that, having shaken off the old colonialism, they were threatened by a new enslavement. Words like "allies" and "client states" were merely modified forms of the word "colonies." New terms were invented by the nationalists and flung in the faces of the Soviets and Americans: "cultural imperialists" and "ideological neo-colonialists." The two patron states picked up the invective and denounced each other as aggressors and imperialists and each referred to the other's client states as "satellites" and "running dogs."

In the end, however, the "satellites" and "running dogs," wherever possible, turned their backs on their former masters, declaring a plague on both their houses. They became maverick states.

Thus it was in Indonesia, India, the Middle East, Africa. Some eighty new countries emerged since 1945, all

Family

Daughter's dilemmas

Donald Sloat

Part 1 in a 2 part series

Jennifer brushed her long brown hair away from her face as she glanced to the side, then lowered her eyes and gazed at the floor. Silent for a moment, she spoke softly without raising her eyes, "I think I'm pregnant — I really think I'm pregnant!"

I listened in silence, waiting for her to continue. She was a 16-year-old girl who had been coming to see me for counselling and who was feeling quite frustrated in her relationship with her parents. Since her parents were Christians and she had grown up in the church, I could imagine the impact her statement would have on her family.

"You sound pretty sure," I offered slowly, breaking the silence.

"Yes, I'm sure, I didn't really plan it you know, I really didn't!"

She raised her eyes to mine as she asserted this, and her eyes darkened with anger. She continued, "I never would have done it, but I got tired of my dad accusing me of being a tramp. I figured if I was being accused of messing around every time I went out — and I wasn't doing anything — I might as well go ahead and do it! And look what it got me!" With that she burst into tears.

Jennifer's situation and her problems with her family occur frequently. Many Christian parents fear that their youngsters will engage in premarital sex when they reach adolescence, and in their well-intentioned efforts to prevent adolescent sexual activity, they often either foster it or give their children a complex about sex which is carried into adult life. Some parents portray sex as something nasty and dirty that should be avoided. Such a negative upbringing can damage children and prevent them from enjoying sex in their adult married life when they should do so.

Other parents ignore the subject and hope that everything will work out. Still others, especially fathers, accuse their daughters of the very sexual activity that they fear.

Most parents realize that teaching scriptural principles may not be enough since peer pressure is great and society's general attitude towards sex has become increasingly liberal. Sexual activity is common even among students at Christian high schools and colleges.

For reasons that are unclear to me, the church seems to rate sexual sin as one of the worst sins to be avoided. In spite of this, illicit sexual activity continues to occur with

remarkable frequency within the church community. Having done psychotherapy with many Christians who have become sexually involved contrary to Scripture and their personal values, I have concluded that simply being committed to the scriptural value that sex belongs only in marriage is insufficient in many cases to prevent illicit sexual activity. At first this puzzled me, but I have gradually realized that deep, emotional vacuums and urges can be more powerful than personal values. These emotional pressures can easily override personal convictions regarding sex and can result in sexual sin. Realistically, then, what can Christian parents do to help their adolescents through this difficult age?

Avoid labelling

Adolescents have a tendency to live up to labels that are placed upon them, and parents often have a tendency to place labels on their youngsters. It is easy for genuinely concerned parents, particularly fathers, to express inner fears and concerns by throwing out accusatory labels. A father who fears his daughter will become sexually involved notices his daughter's rumpled blouse and tousled hair when she returns from a date. Feeling his worst fears are coming true, he becomes afraid and in anger

father had handled his fears differently.

Listen

Some parents create tremendous amounts of hurt and anger in their adolescent daughter when they do not listen to them but build walls of misunderstanding instead of avenues of communication. An adolescent girl who is consistently beaten down verbally, lectured to, and not allowed to make her views known, begins to feel helpless and ineffective in dealing with her parents. It then becomes easy to want to strike back — if not always in a conscious way. Since her parents may be stronger, more verbal, and able to outmaneuver her psychologically, she may be unable to make her point verbally and may choose (sometimes deliberately and sometimes unconsciously) an action that can cut through her mom and dad's defences and make a point that mere words could never make — becoming pregnant.

Obviously, this is a short-sighted approach to the situation on the daughter's part and many related issues need to be worked out, but my point is that parents who treat their daughters as though their feelings and wishes were less important than the family image and the parent's reputation are

"Simply being committed to the scriptural value that sex belongs only in marriage is insufficient in many cases to prevent illicit sexual activity."

voices his worst fear by calling her a "whore and a slut!" His daughter, being innocent, is deeply hurt and humiliated by this unjust outburst and retreats in pained silence to find safety in her room. This same scenario is repeated many times and eventually the daughter, being consistently and falsely accused, decides, "Since I'm being blamed for it, I might as well do it!" When she does, she confirms the father's worst fear and often causes more problems for herself.

The sad part is that the father, although well intentioned, used poor judgment and contributed to the problems of his daughter. In addition, he violated the scriptural injunction, "Father do not provoke your children to anger," (Eph. 6:4), and the daughter, who originally was not inclined toward sexual activity, feels alienated and misunderstood by her father. She also becomes scarred by his accusations and the personal effects of her sexual activity. It all could have been avoided if her

creating trouble for themselves and their daughters. Children are people with feelings and needs. They need to be treated with respect and understandings.

Express love

As I listen to teenage girls share their inner, emotional pain, it becomes quite clear that many of them have become involved sexually to meet legitimate, but unmet, emotional needs. In other words, they want to feel loved, accepted, appreciated, important, secure, and needed — as we all do.

Ideally, the needs mentioned above would be met within the family as a young girl grows up. When these needs are not properly met, it is easy to understand that she will strive to meet these basic psychological needs somehow. What I have frequently found in sexually active adolescent girls is a home life that has done an inadequate job of meeting these basic needs of security and love. More



Photo by Gerald Perreault

specifically, I find that many of these girls lack a positive relationship with their fathers. Some girls have had no father around at all, while others have been sexually abused by their fathers. With others, father was there but he simply paid little attention to his daughter.

Dad's importance

I have come to the personal conclusion that fathers are very important to their daughter's development and that proper input from dad can save daughters tremendous amounts of adolescent grief. In fact, based on my therapy experience, my premise is that the father-daughter relationship in the early years is one of the underlying contributors to whether or not an adolescent girl becomes sexually active.

It is usually from her father that a daughter develops feelings about herself as a girl, a female, a woman. Is she capable and confident? Does she feel good about herself? Does her dad help her feel good about who she is? Much of her female self-image and personal self-esteem originates in her relationship with her father.

When the father spends personal time with his daughter, he is communicating the message that he cares and that she is important. When he holds her on his lap and hugs her, he is communicating strength and emotional security. When he encourages her in her accomplishments, he is teaching her that she is worthwhile.

The opposite may also be true. When a daughter does not receive the input mentioned above from her father, she may reach the pressures of adolescence with insecurity and

uncertainty about her worth.

Peer acceptance is an important part of adolescence, and this is a particularly difficult problem for the adolescent girl who approaches relationships feeling she has little personal worth. It is most critical in the area of dating, because she doubts whether a fellow would like her just for herself — because it is hard for her to like herself. Besides, having never received adequate male attention from her father, there may be an inner need crying out for fulfillment.

Reset-up

Combining these issues in an adolescent girl often results in a sure setup for sexual activity. The girl who feels she has no personal worth may search in vain for something that gives her value on the dating market until she realizes that she can offer sex — and as most girls know, that is one commodity most adolescent boys want. The hurting adolescent girl who offers herself sexually in order to receive acceptance, dates, and, reassured that she is worthwhile is particularly vulnerable to the fellow who says, "If you don't give me sex, I won't ask you out again." To avoid this threat of rejection, she goes along with the sexual activity because she lacks sufficient self-worth to say no.

Sexual activity in such girls is not actually mature, healthy sex. It is a means to obtain gratification of legitimate psychological needs that have not been met at home. Such girls typically do not enjoy their sexual activity, but they endure it in an attempt to meet their deeper needs.

One 15-year-old girl told me

Continued on page 14

Nationalism: the Pandora factor

Continued from page 12.
mavericks.

Pax Amerussiana?

As the Super Powers continue to lose more and more control, they could conceivably draw closer together for mutual

defensive reasons. Confronted by an increasingly restive and belligerent Third World Super Power strategy certainly will change. Possibly, ICBM silos will be relocated. IRBM launchers may be moved, their missiles pointed in other directions, their

guidance systems reprogrammed. Artificial satellites will be locked in new orbits. Rapid deployment forces may be rebased and naval ship concentrations may move from north to south. Red Army and US Army military logistics will undergo a complete review and army manuals may even be printed in both Russian and English. Thus materialist East and West will unite in common cause against the Have-Nots of the Third World, fulfilling an Old Soviet dream that "world peace" would be maintained by joint action of USSR and USA.

The christian conscience

Would Christians here join the chorus in denouncing their fellow Christians in Taiwan, Zambia or Bolivia for sewing garments or making video recorders for seventy-five cents per hour? Would they put pressure on government to boycott trade with these nations? Would they join in refusing to send food abroad? Would there still be missionaries going to these poor nations?

Would anyone here care?

Sadly, many Christians prefer not to think of possibilities such as these until it is too late, and then are forced to ingest whatever information they are given. Thus many will easily shift from the black and white East-West thinking to black-and-white North-South thinking.



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Thank You, LORD, that I cannot understand or comprehend You, that I may still have faith in an almighty God.

Thank you, LORD, for birds in flight through sunlit skies reminding me that I, too, may soar and be ever free in You.

Thank You, LORD, for growing teenagers, that in them I may once again see myself in search of meaning and truth, and re-dedicate my life to You.

Thank You, LORD, for busy schedules, that I may know my need for quiet times with You, and meditate on Your ways beyond my ways.

Thank You, LORD, for tears that wash the windows of the soul, that I may see more clearly eternal truths and experience more fully deep joy.

Thank You, LORD, for having instilled eternity within my heart, that I may forever sing of Your goodness, kindness and love.

Wilma Jonkheer

Daughter's dilemmas

Continued from page 13.

that her sexual encounters were painful, not enjoyable. "But," she said, "at least someone wanted me for a half hour." Another girl told me that she would have liked to have sat and talked with her boyfriend or walked together in the park, but she could not believe that anyone could enjoy spending time with her. Instead, therefore, she offered her body to keep her boyfriend and remarked that it just felt good to have someone lying close to her.

The tragedy of this is that these girls are trying to meet legitimate needs in ways that only add to their bad feelings about themselves. Some girls feel used because they fall in love with their partners and interpret the boys' sexual interest as love for them when it really isn't. Other girls develop guilt and inner conflict because they feel that their sexual activity is wrong, but their inner feelings compel them to become involved anyway. Girls who enjoy their sexual contact often have difficulty reconciling the conflict captured in the question, "How can something that feels so good be so wrong." For yet others, the feeling that sex is all they have to offer becomes stronger, more imbedded, and they begin to dislike themselves even more.

The key point, it seems to me, is not just to teach biblical values regarding sex, although this certainly is important, but also to help our children at an early age

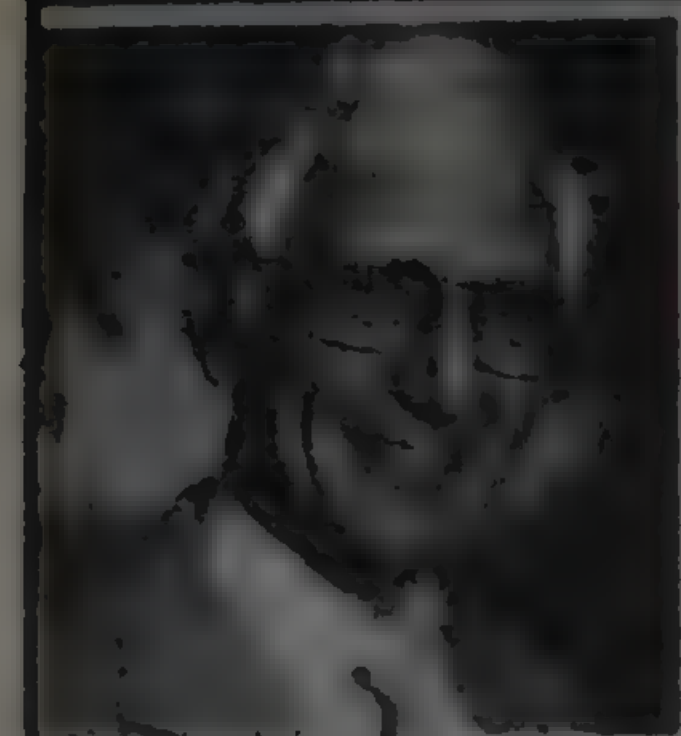
to feel valuable. It is especially important for dads to spend time with their daughters, helping them to feel good about being girls. Then, when a girl with a solid base of self-esteem and security reaches adolescence, she will be better able to face the stresses of adolescence. Knowing she has value as a person, she can better resist sexual temptation because she knows she does not have to offer herself sexually to gain acceptance, popularity and security.

From this perspective, parents, particularly fathers who develop positive, emotionally open, and supportive relationships with their daughters in their early childhood years, will help them weather the storms of adolescence. The more a father can help his daughter feel good about herself and accept herself as a worthwhile person who does not have to earn love, the better prepared she will be to face all of life's future tasks — and the better prepared she will be to become an effective Christian.

(Next week: A look at Sons' dilemmas)

Dr. Donald E. Skot, a psychologist in private practice in Grand Rapids, Michigan is a member of the Fair Haven Reformed Church in Jenison, Michigan

Reprinted, with permission from The Church Herald, September 2, 1983



William R. Rang

Skyllights

Fasten your chin-straps!

The American helmets that we wore in the Dutch Marine Corps were heavy and clumsy. If you didn't fasten your chin-straps, the thing might slide forward or backward. If you bent forward, it might just fall off your head.

No wonder that in bootcamp we were shouted at, "Fasten your chin-straps!" "Keep your heads!" We didn't like being yelled at, but when our turn came, we shouted it at the recruits. I remember the story of the poor chap who was digging out land-mines while he had his straps unfastened. His helmet fell right on a mine and the explosion killed him.

Fasten your chin-straps! Keep your heads!

Come to think of it, temptations are much like landmines. You'll find them in enemy-held territory not only, but sneakily planted right in your own back yard. You don't see them and you may walk right into destruction.

Indeed, temptations do not announce their presence. All of a sudden they are there. Deadly. Unsuspectedly I may find myself promoting someone's evil report, rebelling against parents, disobeying the Lord in a very direct way, having prejudices against my fellow man, closing my eyes for reality.

The Word of God must make me aware of the landmines. The Scriptures charge me to look for them as I go and to dig them out that not only I but others also will not get killed or hurt spiritually. Yet, as I go digging, carefully around each mine first, I must make sure that I have fastened my chin-straps. Otherwise that which is meant to be my salvation (Eph. 6:17) will fall away from me and be instrumental in killing me. Yes, it is not without reason the Master taught me to pray, "Lead me not into temptation!"

Temptations need not frighten us once we know how to recognize them and how to keep the helmet of salvation firmly planted on our heads.

Fasten your chin-straps; for we're in enemy-held territory.

Roman Catholic theology in a State of flux

Continued from page 7.

Pope John Paul II. He is a conservative leader, with a keen intellect, warm heart, and endowed with great physical and emotional energy. When he visits Canada in 1984 he will draw large and adoring crowds.

Have the modern trends fundamentally changed the Church of Rome? The many amazing and even dramatic events that have occurred have not altered Rome's basic dogmas. I am reminded of what

a general of the Jesuits once said of his order, which statement has often been applied to the Roman Church as well, "It must remain what it is or it will not be."

Rev. Tangelder is a pastor of the Christian Reformed Church in Strathroy, Ont.

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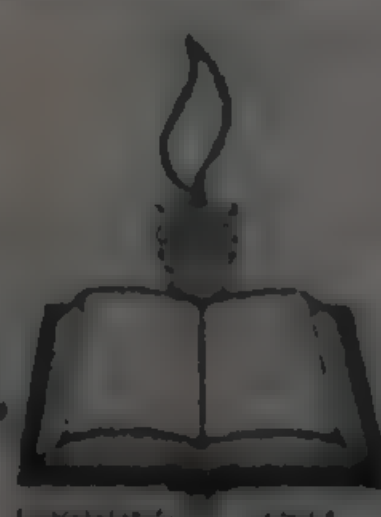
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The question of meaning is at the heart of education

Continued from page 8.

nobody, some sort of ill-defined "nature" but certainly not the handiwork of a Person.

And yet this is exactly what he will be taught in non-Christian public school. At best the central question of life — namely, who owns this world, who runs it and what is it there for, is left open.

"You decide that for yourself, Johnny. We, your teachers, can't say that God made it because we would offend your non-Christian children." Now imagine Johnny's confusion: "You mean that it is possible that we don't have a Father in heaven who takes care of us here on earth? You mean it is possible that when we pray we may be talking to nobody? I don't understand, teacher. It doesn't make sense to me. What do you mean?" Imagine the confusion of his tender little mind.

The young child takes everything at face value. You can tell him anything. His two main authorities about the way things are, are his parents and his teachers. But these two authorities are not telling him the same things, so he doesn't know what gives. He's confused.

In the Christian school your child learns the same stuff about his world that he would learn in the public school, but with an all important different slant, from out of a different life direction, in terms of a different world and life view. There is a lot in the Christian school that is new, different from what he learned at home. But the basics, that

everything is from, through and unto God are familiar to him. He's heard that before, at home.

It is in terms of those basics that your child makes sense out of his world in school and at home.

Harry Van Belle teaches psychology at Redeemer College, Burlington, Ont.

The days are past

The days are past. Another year is dawning.
We raise our eyes and see the bright crossed light

In Bethlehem when sleepy men were yawning
Among the sheep as they woke up in fright.

The days are past. Another year is dawning.
We see the Child grown up and humbly die.
And through His lonely death new life
was spawning
Just when God cut the curtain from on high.

The days are past. Another year is dawning.
In faith we see the Risen One to head
His army and for which He had been pawning
His body which He raised forever from
the dead.

The days are past. Another year is dawning.
His army strives and fights without remorse
But holding high their banners they are fawning
The crowned Conqueror riding the white horse.

Andrew Beuker,
Drayton, Ont.

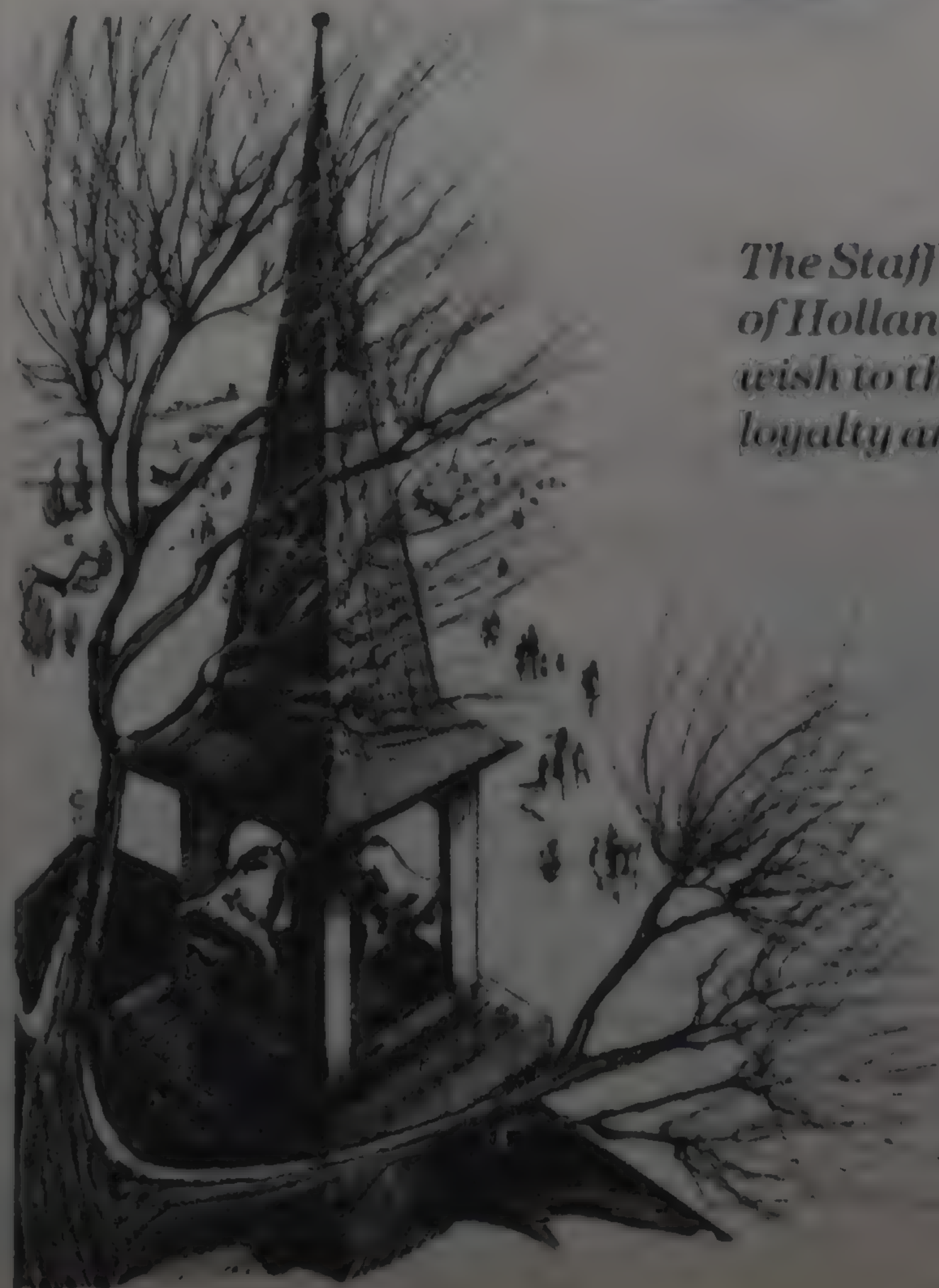


Hollandia

and

Cookies

archway.



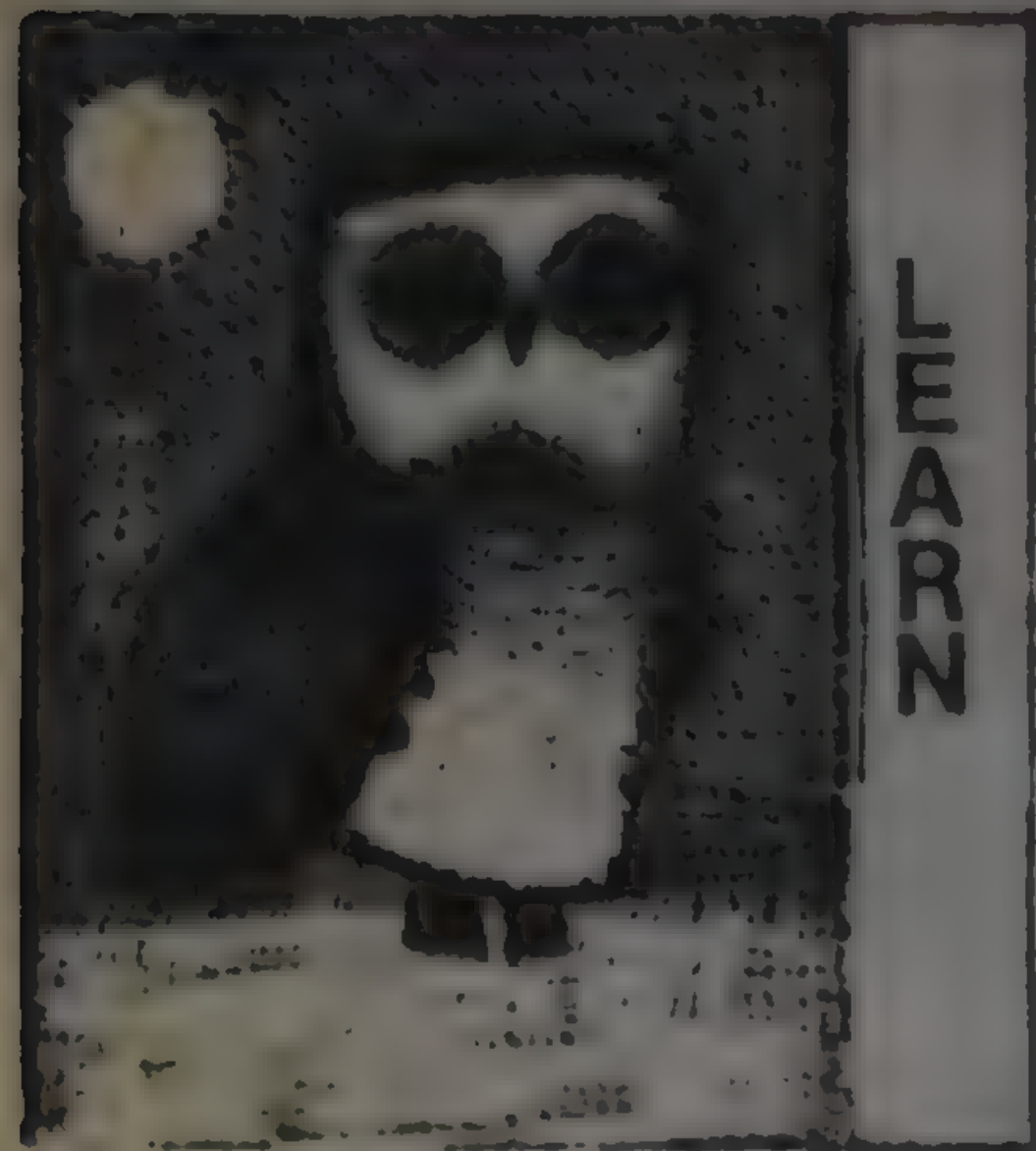
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best wishes for a blessed
Christmas and a
prosperous 1984.



FOR KIDS ONLY





LEARN

Please help our birds

Most of your live where there's snow and ice during the winter. By the time the cold weather arrives, many of our feathered friends have migrated to warmer places. But not all of them. A lot of the birds that stay need help during the cold, snowy days. When the snowfalls are heavy, everything is covered, including the birds' food. The berries and the seeds growing on branches and bushes are covered. The bark where insect eggs and other

foods birds enjoy is covered. On these days, why not help our birds? At the same time you can get to know them. The best way to feed them is to lure them into our yard with a bird feeder. You'll attract different kinds of birds depending on the food you put out. Suet (from the meatmarket) is a favourite of blue jays and nuthatches. Cardinals and chickadees like seeds and breadcumbs. If you have table scraps, they'll attract the starlings and sparrows. Of course, many winter birds will eat whatever they can find. It will be great fun watching the birds flit and fly and peck and fight all day long. In exchange for providing food, you're sure to be entertained.

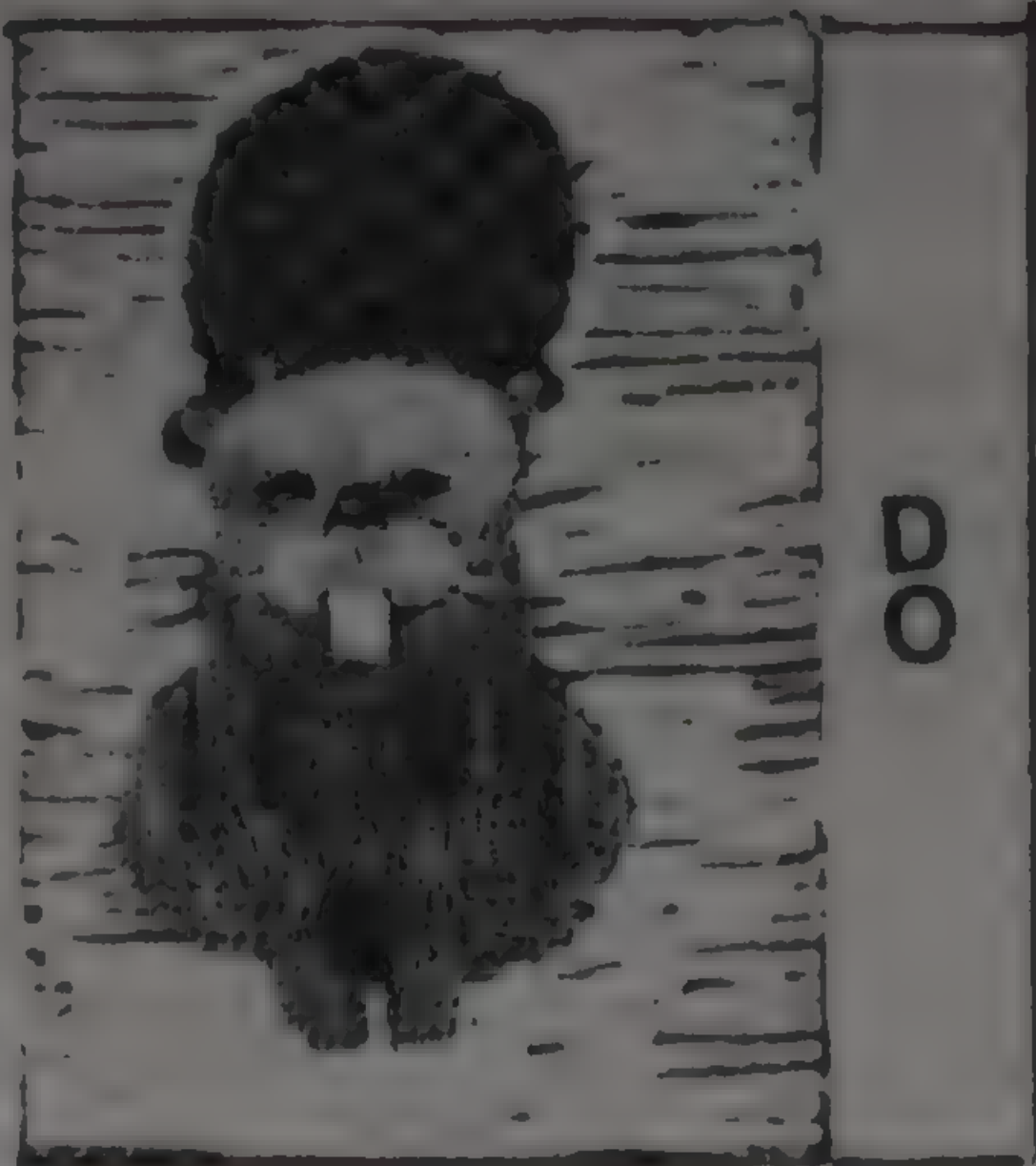


SHARE

Christmas dinner for the birds

It always seems like such a waste to throw out our Christmas tree after the festivities are over. So why not share it with the birds? Set it up outside and put things on it that birds like to eat. Here are a few ideas, add some of your own too!

- 1. Tie some suet to a branch.



DO

- 1. Because I'm bright red and have a black face mask, you can easily spot me.
- 2. My call is sad and eerie. I'm grey and my pointed tail has a white tip.
- 3. I'm very friendly. I wear a smart black bib and cap and have white cheeks. Dee, dee, dee is my call.
- 4. When the sun shines on my black body, you'll see purple, blue and green on my head and shoulders.

- 5. When I feed, I sound like a hammer. I eat the insects from tree bark. At your feeder I love suet and sunflower seeds.
- 6. Contrary to my name, I'm not purple, but rosy red, my tail is brown and I like your sunflower seeds too.

- 7. I'm blue-grey with a white underside. I love to climb tree trunks and go down headfirst. My bill is like a woodpecker's.
- 8. My call is loud and piercing and I'm totally black. Some people say I'm quite intelligent. My favourite feeding spot is the garbage dump.

- 9. I'll eat the crumbs left by other birds. I dart about a lot since I'm a little nervous. I'm mostly brown.
- 10. I'm black on top and have white speckles on my underside. My bill is yellow. You'll know I'm at your feeder because I'm very noisy.

- 11. I'm a bully of a bird and I call out "Thief, Thief." I'm blue and white and wear a black neckband.
- 12. I'm easy to spot with my stubby, upturned tail. I'm brown and very shy. I won't come to your feeder unless I'm desperate.

Fill in the names of the winter birds from the list below.

Blue Jay, Crow, Chickadee, Starling, Purple Finch, Winter Wren, Mourning Dove, Nuthatch, Grackle, Cardinal, Woodpecker, Sparrow



1. Because I'm bright red and have a black face mask, you can easily spot me.

2. My call is sad and eerie. I'm grey and my pointed tail has a white tip.

3. I'm very friendly. I wear a smart black bib and cap and have white cheeks. Dee, dee, dee is my call.

4. When the sun shines on my black body, you'll see purple, blue and green on my head and shoulders.

5. When I feed, I sound like a hammer. I eat the insects from tree bark. At your feeder I love suet and sunflower seeds.

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12. I'm easy to spot with my stubby, upturned tail. I'm brown and very shy. I won't come to your feeder unless I'm desperate.



Hi kids,

I was happy to receive mail from some of you in the past months. Some sent in word puzzles they had made up themselves. Some wrote about projects or hobbies that they had fun working on. Keep on sending in your contributions, we're happy to print as many as we can.

In today's page you can learn a few things about winter birds. The library has many books that tell you more exciting things about birds in winter. Two books that I especially enjoyed were "Feeding Wild Birds in Winter" by Clive Dobson and "Bird Watchers and Bird Feeders" by Glen O. Biough.

In the SHARE column, several types of bird feeders are suggested. There are so many more; a feeding tray, an old fruit basket nailed on its side on a fence post, a plastic Javex bottle with its side cut out and hung from a tree.

How many more types of feeders can you think of? You can make many of them yourself.

Why not write us with ideas and plans for making your own feeder. Send your letter to:

Doro Bakker
Children's Page Editor
853 Tambridge Cres.
Rexdale, Ont.
M9W 2P2



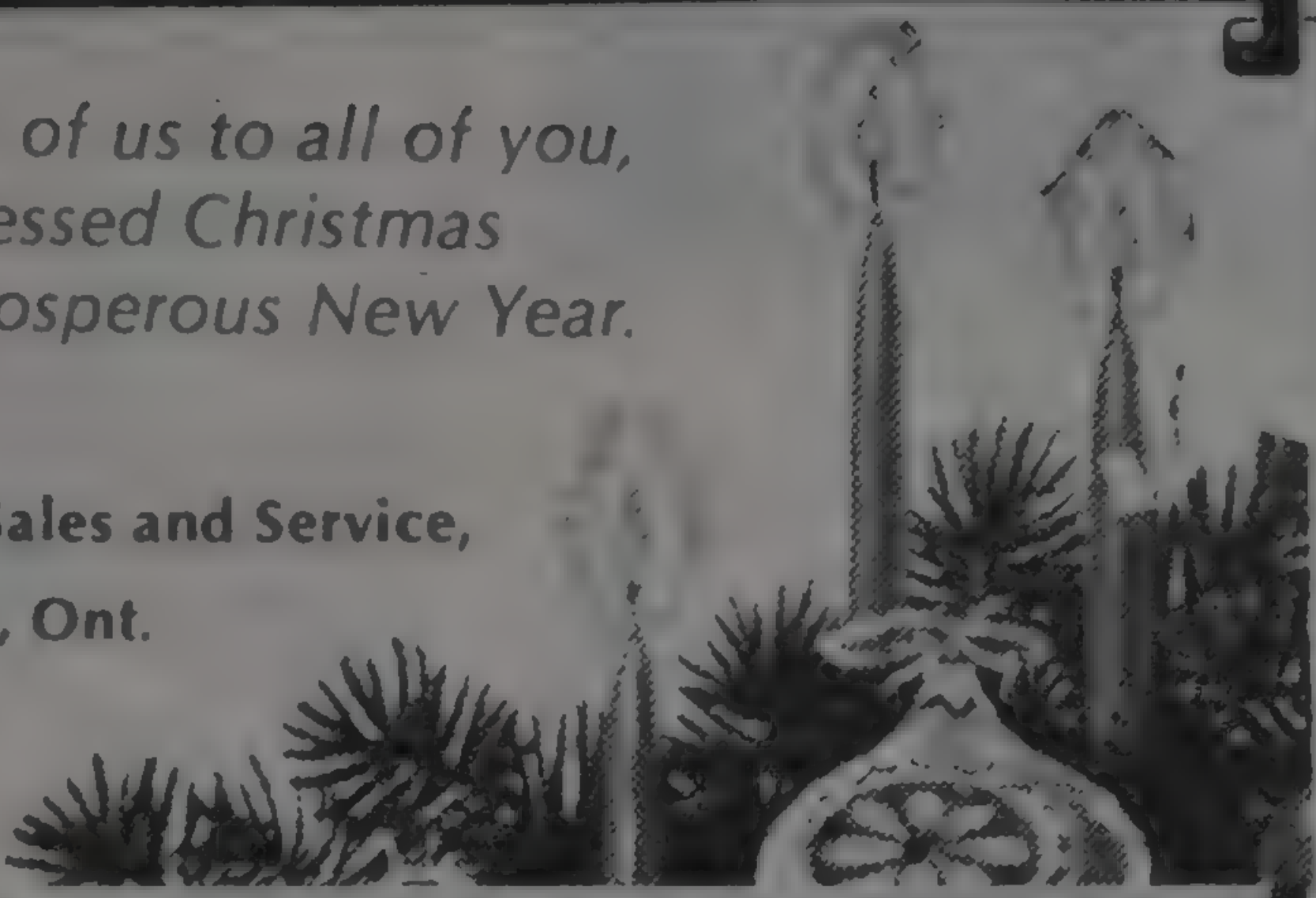
Answers to bird puzzle

1. cardinal, 2. mourning dove, 3. chickadee, 4. juncos, 5. woodpecker, 6. purple Finch, 7. nuthatch, 8. crow, 9. sparrow, 10. starling, 11. blue jay, 12. winter wren

Year end greetings from:

From all of us to all of you,
a blessed Christmas
and a prosperous New Year.

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December is a special time!!



Because we think of our loved ones (yours and mine)
Of course we do that throughout the year,
But around Christmas it becomes more clear
We think of turkey and family life,
We think how we get along as man and wife,
We talk of busy stores and expensive prices
From furniture, groceries, and also meat slices
When we drive our car from store to store
We find even that costs more and more
That's why we suggest, take your wife by the hand
and drive out to Grimsby Land
There in the old and cold furniture store
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But hot coffee and Contact C are in our office space
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Is where the careful shoppers meet
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That you still can have toast with honey
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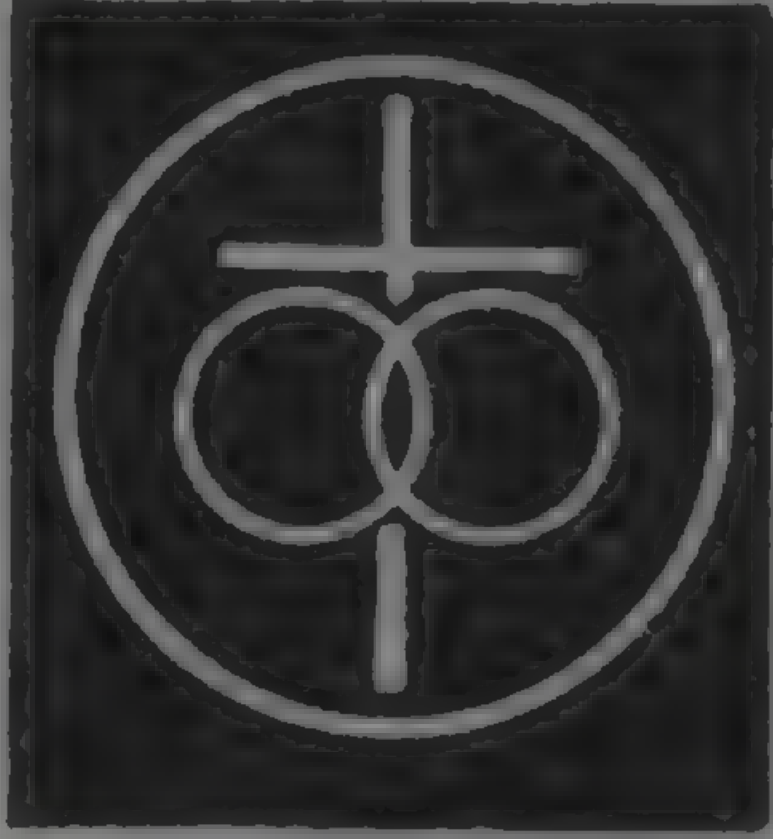
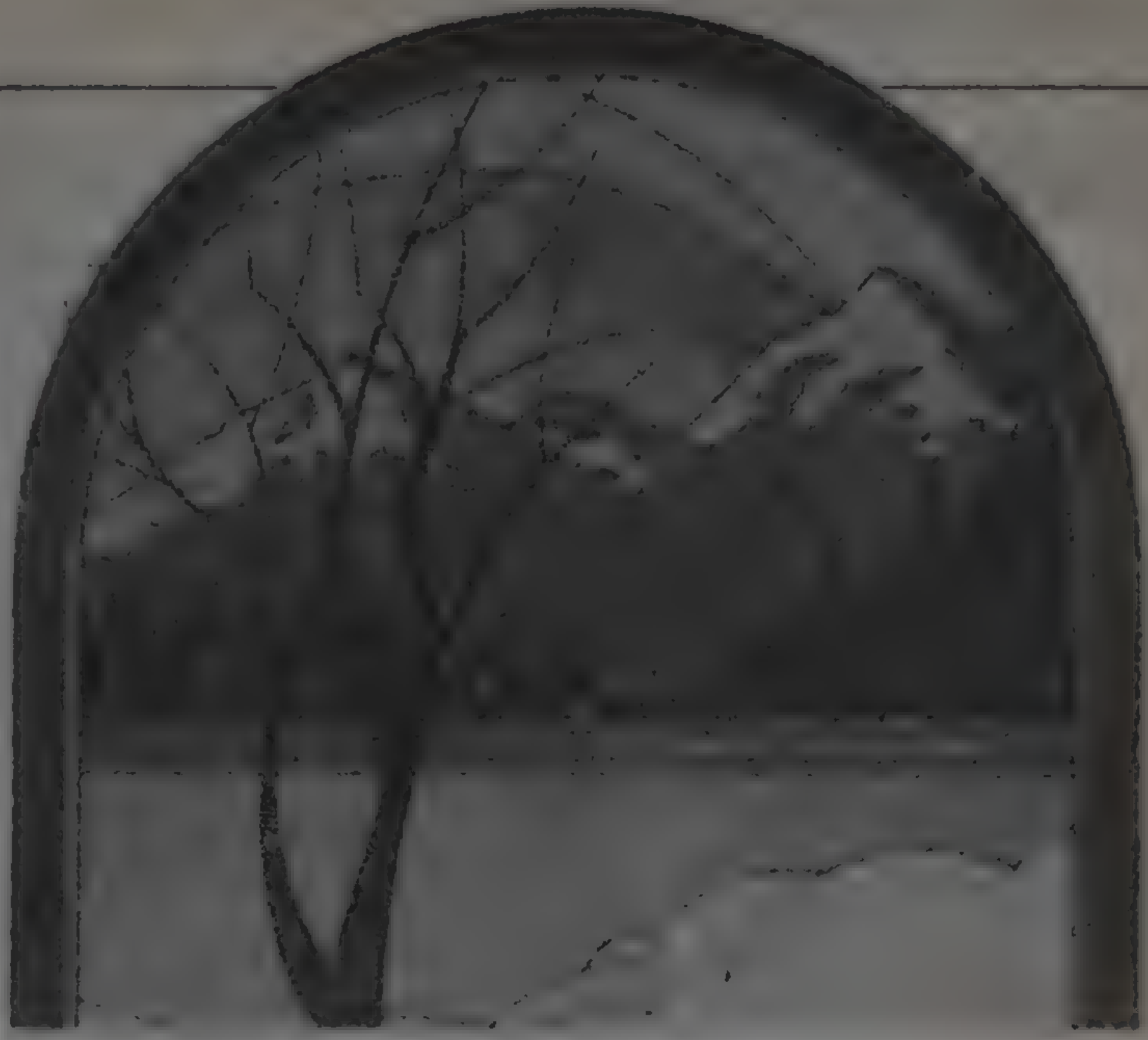
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celebrate together the birth of our Lord
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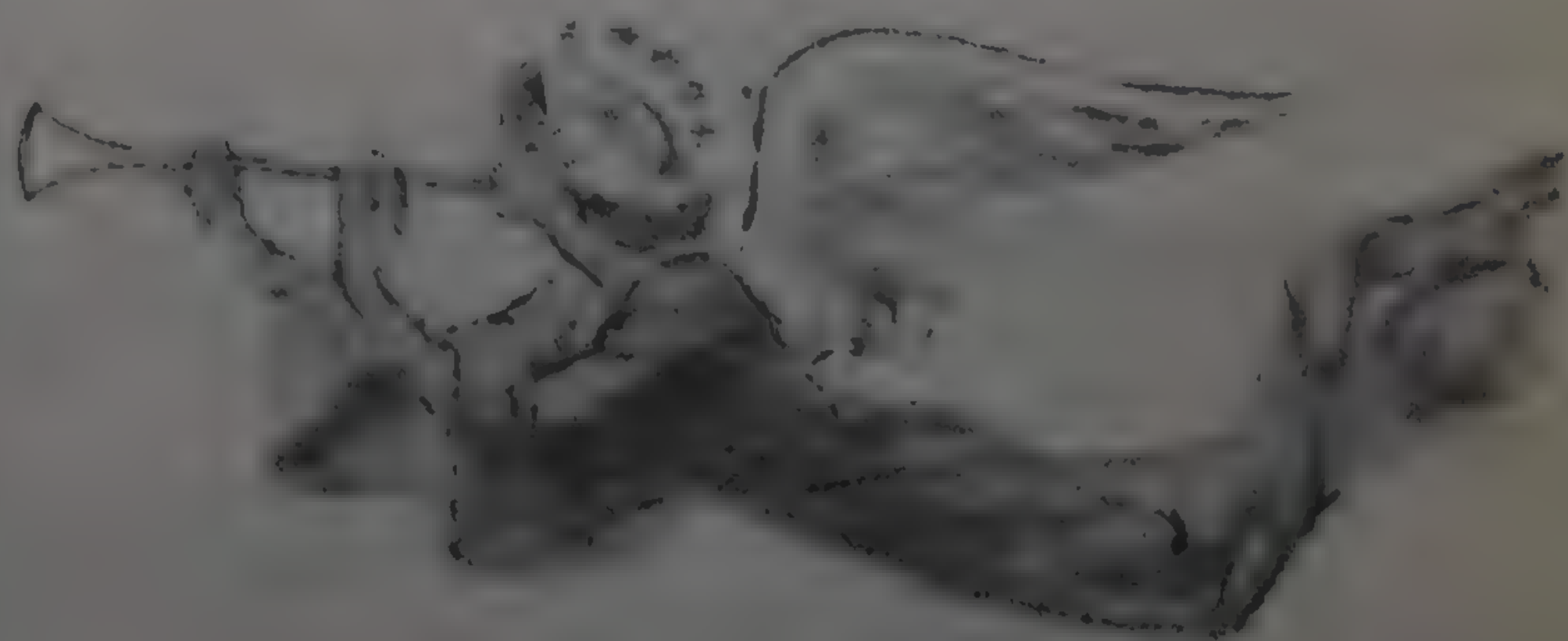
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Christmas and a
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THANKS

VERBURG: We wish to thank our children, family and friends for the many cards and flowers received on our 50th Anniversary. Above all, thanks to the Lord for his care and blessings received during these years.

Mr. and Mrs. Marten Verburg, 283 Church Ave., P.O. Box 543, Iroquois, Ontario K0E 1K0

VISSER: We would like to express our thanks to all our friends for their christian love and sympathy expressed in cards and phone calls in the recent passing of Mrs. Alice Visser on November 15, 1983. The Visser Families.

BIRTHS

BUMA: With thanks to the Lord we want to announce the birth of a healthy girl JOCELYN. A little sister for Annelise. Happy grandparents are Mr. and Mrs. P. Koole and Mr. and Mrs. S. Buma of St. Catharines.

Rients and Pauline Buma, 13 Ann St., St. Catharines, ON L2N 5E7 Dec. 12, 1983.



Announce the birth of your son or daughter in C.C. Classifieds and we will send you a **FREE COPY** of **CHRISTIAN PARENTS** by Hans Zegerius (an \$8.95 value)

MARRIAGES

VAN HUIZEN-COUTURE: On Friday, December 30, 1983 at 4 p.m. **BETTY VAN HUIZEN** daughter of Mrs. Patricia Van Huizen and the late Elze Van Huizen, will be united in marriage with **GUY COUTURE**, son of Mr. and Mrs. Robert Couture of Ottawa, Ont. The wedding will take place in Ebenezer Chr. Ref. Church, Trenton, Ont. Rev. R. Popma officiating.

Future address: 10711 Saskatchewan Dr., Apt. 609, Edmonton, AB T6E 4S4

Congratulations and Best Wishes!

ANNIVERSARIES



Freerk and Trijntje Bragraaf (nee Vander Tuin) will celebrate their 50th Wedding Anniversary on December 23, 1983. Congratulations!

Kollum, Rldgeville, Ontario
1933 December 23 1983
With joy and thankfulness to our Lord, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,

FREERK and TRIJNTJE BOSGRAAF
(nee Vander Tuin)

Love and congratulations from all of us:

Bill & Betty Bosgraaf; Richard & Wilma, Debbie, Michelle — Niagara Falls

Jane & Jerry Groenewegen; Teresa, Michelle, Heather — Stoney Creek
Hank & Coby Bosgraaf — Fonthill
Home address: Box 26, Fenwick, ON L0S 1C0

's-Gravenhage Maassluis
1948 December 22 1983
With praise and thanks to God we wish to announce the 35th Wedding Anniversary of our parents.

DIRK and RITA DE RUYTER
(nee Wijsman)

With love from your children and grandchildren:

Kees & Hinke de Ruyter; Jeroen, Jeffrey
Marijke & Peter Proost; Iwan, Natalie
Koekkoekstraat 54, Maassluis, The Netherlands.

Groningen, Bracebridge, Ontario
1928 December 27 1983
With thankfulness to the Lord we hope to celebrate the 55th Wedding Anniversary of our parents, grandparents and great-grandparents on December 27, 1983.

RENNE and HENDERIKA ALIDA BAKEMA
(nee Paans)

Love and congratulations from:
Lidy & Dick Van Diest; Inge & Huib van der Wolk; Bas; Marcel & Marion — Zwanenburg, The Neth.

Roel & Riek Bakema; Betty, Renne, Paul — Bracebridge, Ont.
Little Europe Resort, R.R.3, Bracebridge, ON P0B 1C0

Wellandport Wellandport
1958 December 26 1983
With praise and thankfulness to God we are very happy to celebrate the 25th Wedding Anniversary of our dear parents and grandparents,

KLAAS and CATHERINE ZWIER
(nee Hoogezand)

We pray the Lord will continue to bless and keep you in his loving care for many more years to come. Love and congratulations from your children and grandchild.

Martin Zwier & Janice — Wellandport
Janet & Bob Vahrmeyer; Sarah — Fenwick
Robert Zwier & Sharon — Wellandport
David Zwier — Wellandport
Michael Zwier — Wellandport
Home address: R.R.#1, Wellandport, ON L0R 2J0

Sarnia St. Catharines
1958 December 27 1983
"There is no limit to love's forbearance, to its trust, its hope, its power to endure."

SENSE and CORRIE DE JONG
(nee Smit)

will be married for 25 years on December 27, 1983, D.V.

Your children remember with thanks to God your (their) happy years in Sarnia, Toronto, Edmonton and St. Catharines. May his love and care surround you in the years ahead.

Congratulations dad and mom, opa and oma:

Anita & David Sikkema; Christine Marie, David Sense, Johannes Renze, James Lambert — Hamilton, Ont.

Wynne De Jong — Sheridan College, Mississauga, Ont.

Kevin De Jong — University of Guelph, Ont.

Paul De Jong — Redeemer College, Burlington, Ont.

Home address: 2 Sullivan Dr., St. Catharines, ON L2N 3K2

OBITUARIES

"The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life of whom shall I be afraid?" Psalm 27:1

After a very short illness it pleased the Lord to call home on Friday, November 25, 1983, our dear wife, mother, grandmother, and great-grandmother,

LENA KOLKMAN
(nee Stegeman)

at the age of 73 years.

Beloved wife of Teunis Kolkman. Dear mother of:

Steintje & Herman Schoemaker — Goderich

Bernie & Kinie Kolkman — Goderich

Bert & Ann Kolkman — Lambeth

Bill & Cynthia Kolkman — Carmangay, Alta.

John & Bev Kolkman — Goderich

Joanne & Jack Chambers — Goderich

Henry & Sue Kolkman — Goderich

Mary Kolkman — London

Leonard & Dori (fiancee) Kolkman — Goderich

and the late Sandy Kolkman (1969)

Dear grandmother of 23 grandchildren.

Dear great-grandmother of 3 great-granddaughters.

Funeral services were held at Trinity Chr. Ref. Church, Goderich, Ont., November 29, 1983. Rev. Harry Vriend officiated.

Home address: R.R.6, Goderich, ON N7A 3Y3

OBITUARIES

"A little while and you will see me no more, again a little while, and you will see me" (John 16:16).

The consistory and congregation of the Alliston Christian Reformed Church expresses its deep sympathy to the family of the late,

KAREN (Klaaske) MULDER

in the passing of a dear wife, mother and friend at age 40. The funeral was held December 12, 1983 in the Alliston Christian Reformed Church, Rev. Jack DeVries officiating.

Op 10 december, 1983 nam de Heere plotseling uit ons midden weg mijn innig geliefde zorgzame man, vader, grootvader en overgrootvader,

DANIEL LUYK

In de leeftijd van 70 jaar. Echtgenoot van Maartje Luyk-Wijnhout. Geliefde vader, grootvader en overgrootvader van:

Chirley Kuyvenhoven

Ely & David Crowell

Daniel & Dawn Luyk

8 kleinkinderen en 1 achterkleinkind.

Home address: 674 Daffodil Ave., Victoria, BC V8Z 2S7

MINISTER NEEDED

BRIGHTON, Ont.: Fellowship Chr. Ref. Church of Brighton, Ont., is a young, progressive, close-knit, and community-minded church of Jesus in need of a **pastor**. A profile of the church is available upon request. Write to: Calling Committee, Fellowship Chr. Ref. Church, Box #699, Brighton, ON K0K 1H0

HELP WANTED

Responsible position available for large **greenhouse** operation in Southern Ontario. Experience in potted plants & production preferred. Write to: Box #4786, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

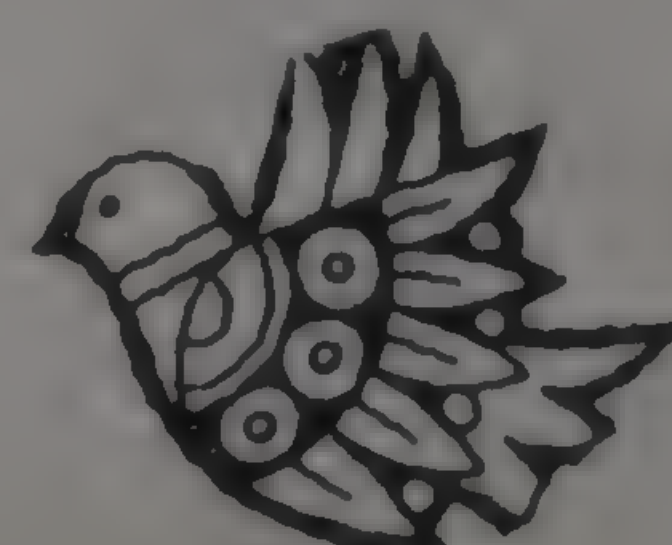
Mechanic, experienced in heavy duty equipment repair and/or in Cummins Perkins Detroit diesel engine repair. Apply: Broer Services Ltd., 702 Talbot St., W., Aylmer, ON M5H 2V1

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TRAVEL

Classifieds/Books

CHRISTMAS GREETINGS

BOLDERHEIJ: Bert and Tiny Bolderheij and children wish all their friends from coast to coast a Merry Christmas and God's blessing upon the New Year.
565 Carrville Rd., Thornhill, ON L4J 1V3.

BOUWER: "For to you is born this day a Saviour, who is Christ the Lord" (Luke 2:11). To all my relatives and friends I wish a healthy and happy New Year 1984.
Mrs. D.J. Bouwer, 7900 McLaughlin Rd., S., Hope Towers, Brampton, Ont.

BOUWERS: We wish all our family and friends a happy Christmas and the Lord's blessings for 1984.
Ralph & Hanna Bouwers, 7900 McLaughlin Rd., Apt. 2305, Brampton, Ont.

BUYNINK: Ralph and Grace wish all their family and friends a blessed Christmas and God's guidance for the New Year.
75 Livingstone Ave., Grimsby, Ont.

BRUINSMA: We wish all our relatives, friends and neighbours a very blessed Christmas, and a prosperous 1984.
Thys and Alice Bruinsma, Ruskin, Fla.

DE VRIES: Jake and Renny wish all our family and friends a blessed Christmas and a happy New Year.
22 Bowstead, St. Catharines, ON L2N 3T1

DE VRIES: We wish all our family and friends a blessed Christmas and a happy New Year.
Mr. & Mrs. John DeVries, 38B Mary St., St. Catharines, Ont.

EVERS: I wish my family, friends and church members God's blessing at Christmas and for the year 1984.
Mrs. Diny Evers, Wellandport, Ont.

FEDDEMA: Aan familie en vrienden een gezegend Kerstfeest toegewenst, alsook een voorspoedig Nieuwjaar 1984.
Mr & Mrs. R. Feddema, 400 Dominion St., Apt. 44, Strathroy, ON N7G 3G8

FLACH: Frank J. and Irene (nee Horlings) wish all relatives and friends a happy Christmas and a prosperous 1984, in the highest measure.
7900 McLaughlin Rd., Apt. #205, Brampton, Ont.

HAMSTRA: Mr. and Mrs. P. Hamstra wensen familie, vrienden en bekenden een gezegend Kerstfeest en een gelukkig Nieuwjaar.
7900 McLaughlin Rd. S., R.R.#10, Apt. #H514, Brampton, ON L6V 3N2

HOUTMAN: We wish our families, friends and many acquaintances a very blessed celebration of Christ's coming and a happy, prosperous New Year. Special greetings and thanks to those who extended such warm and friendly hospitality.
Harry & Tine Houtman, 56 Harriet St., Toronto, ON M4L 2E9

MULDER: Hiermede wens ik al mijn familie, vrienden en bekenden gezegende Kerstdagen toe en Gods onmisbare zegen voor het jaar 1984.
Met hartelijke groeten, Mrs. W. Mulder, R.R.1, Dunnville, ON N1A 2W1

POSTHUMUS: Christmas 1983. As we once again remember our Saviour's birthday, let us, in these days of turmoil, and panic about nuclear weapons, live our days with Jesus' comforting words in our hearts, "Let not your hearts be troubled."
Wishing you the Lord's blessing and his peace in 1984, we send greetings and love to all our children, grandchildren, relatives and old and new friends, far and near.
Hylke & Anna Posthumus, Holland Christian Homes, Brampton, Ont.

SCHENK: Mr. and Mrs. J. Schenk wensen hun familie, vrienden en kennissen een gezegend Kerstfeest en een gelukkig Nieuwjaar toe.
7900 McLaughlin Rd. S., Apt. H711, Brampton, Ont.

TIGCHELAAR: To all our family and friends a blessed Christmas and the guidance and God's care for the New Year.
Anna & Klaas Tigchelaar, R.R.2, Waterdown, Ont.

VANDEN BERG: To all our relatives and friends God's blessings for Christmas and the New Year.
Jake & Nell Vanden Berg, Calstor Centre, Ont.

VAN HERK: Bill and Audrey wish their children and friends a blessed Christmas and a peaceful 1984.
Calstor Centre, ON L0R 1E0

VOORTMAN: The John Voortman Sr. family would like to wish all their relatives and friends a very blessed Christmas and a happy New Year.
R.R.2, Hamilton, ON L0R 2H0

VREUGDENHIL: Mr. and Mrs. N. Vreugdenhil willen familie, vrienden en bekenden Gods zegen toewensen, zowel voor de komende Kerstdagen als voor geheel 1984.
2 White St., Apt. 102, St. Catharines, ON L2M 1Z2

WITVOET: I want to wish my friends and relatives a love-filled Christmas and a peace-filled New Year.
He who to wind and rain storm gives course and track and lane will He not find a pathway on which your feet may pass?
Mrs. G. Witvoet, 40 Mohawk Rd., E., Hamilton, Ont.

Emotions

Dealing with grief

Time Out For Grief, Jean Gannon Jones; our Sunday visitor, Inc. Huntington, Indiana, USA, c1979; \$3.95, 214 ill. pp. E.H.M. Sneepe, Chatham, Ont.

This small paperback is a "practical guide to passing through grief to happiness, for the widowed, divorced, lonely and depressed."

The author writes from experience, having become widowed at 45, she was left to raise 2 young daughters. She divides her book into 16 chapters, each with a theme, and gives very practical advice for the various stages a reader finds him/herself in.

Each individual reacts differently at a time of loss of a loved one or during a period of depression, and although a time for mourning is considered normal and appropriate, society in general soon loses interest and it's up to the grieving person to "pick up the pieces" and start over.

To find a friend who "has been there" is not as easy as it appears, although sooner or later the common bond brings lonely people together and it can result in valuable and lasting friendship.

Mrs. Jones writes as a middle-aged person, but she relates equally well to the type of grief which would be experienced by an elderly person. She laces her chapters with compassion and good humour. When a grieving person needs advice, and no doubt they all do, it is so simple to quote some Bible passages, but in chapter 6 the author honestly admits that anger and resentment are quite common among God-fearing people who feel alone and deeply saddened. The advice Mrs. Jones gives and experiences she quotes are from people who have been through grief and

found that God is not far away.

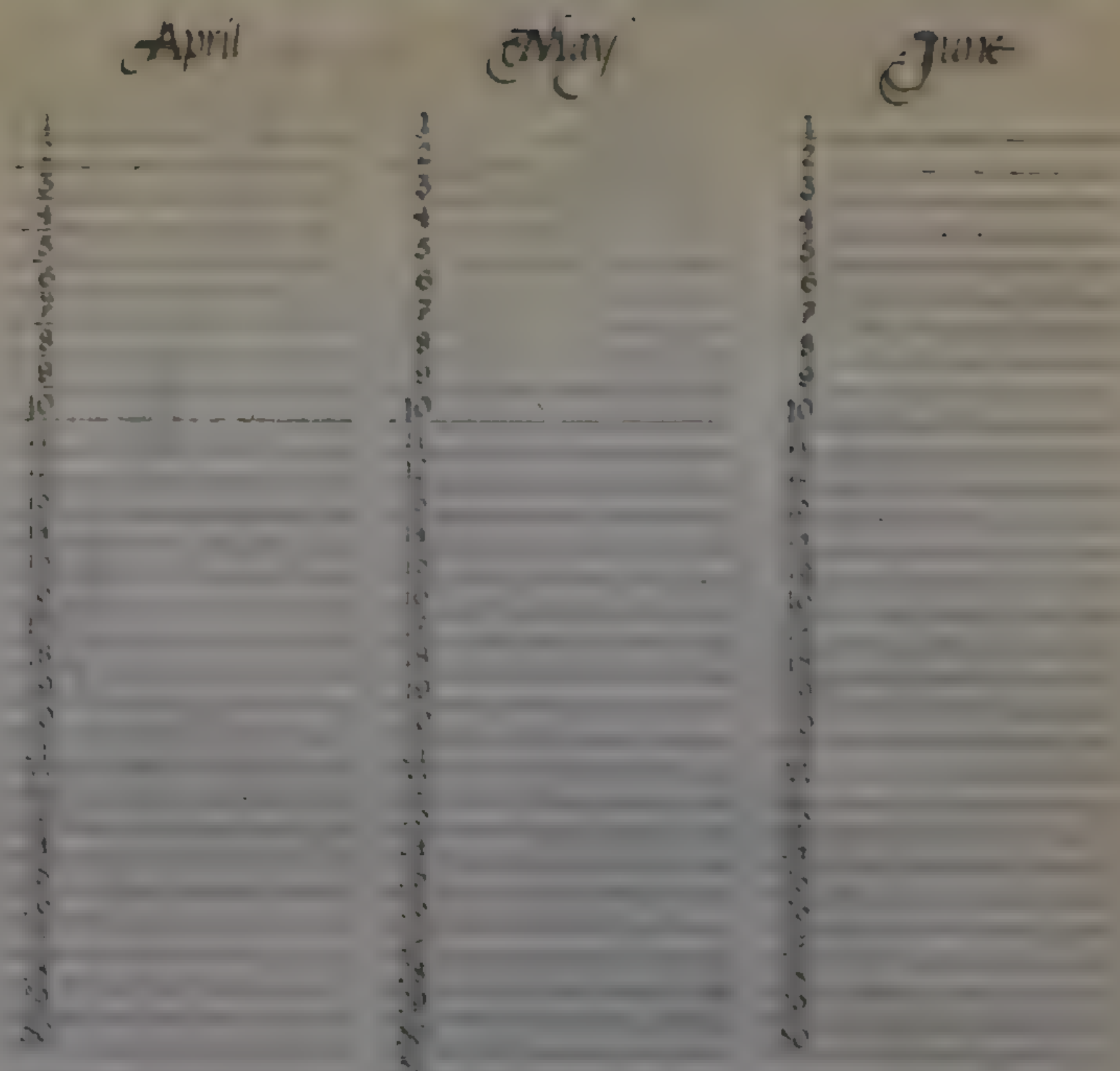
We may not agree with the author 100 per cent that people in heaven or Paradise "are aware of what goes on in the world and that loved ones know what is happening to those whom they left behind." If that is true, there must be a lot of sadness in Heaven, for the world is full of sin and violence.

The book, honestly written, is practical and applicable. It begins at the time of deepest despair, even touches those who may need professional help but the last chapter is entitled: Happiness is

leaving the reader to fill in the blanks. It could be a very helpful gift to

someone who is grieving, but do not present it the day after the funeral, perhaps three or six months later, it might be very helpful.

A somewhat negative comment regarding the book would be directed at the small illustrations at the beginning of the book as well as at the top of each new chapter. The little stick man for chapter 6 shows him with a megaphone, shouting to Heaven "Heloooo up there," and is offensive.



1983 - CITIZENS FOR PUBLIC JUSTICE - 1983

Remembering 20 years of Public Justice

Help celebrate a birthday with a birthday calendar!

Now available from C.P.J. Foundation, our twentieth anniversary we commissioned Toronto artist Willem Hart to paint four scenes depicting justice and to design a calendar featuring the four paintings. The result is far beyond our expectations. Executed in full colour in a collage acrylic technique, the artworks depict *The judgement of Solomon*, *Anything can do for one of my brothers*, *There's trouble in the two corners* and *The sower*.

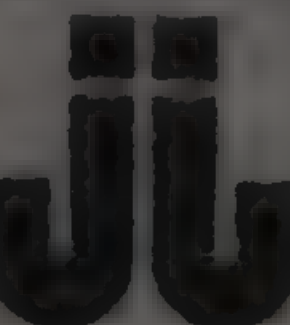
Many The scenes are vivid, the designs are strong, and the perpetual calendar will make a fine addition to your home. It is printed on heavy stock and measures about 18" long x 11" wide. Help us celebrate God's grace in providing us the opportunity to show His justice and mercy in our society for twenty years. Order your calendars now. Sure to be a popular Christmas gift too! The cost is \$7.00 each plus \$2.00 for mailing & handling.

☐ Yes, please send me _____ calendars at \$9.00 each (includes mailing & handling). I enclose my cheque, or I enclose my order in the amount of \$_____

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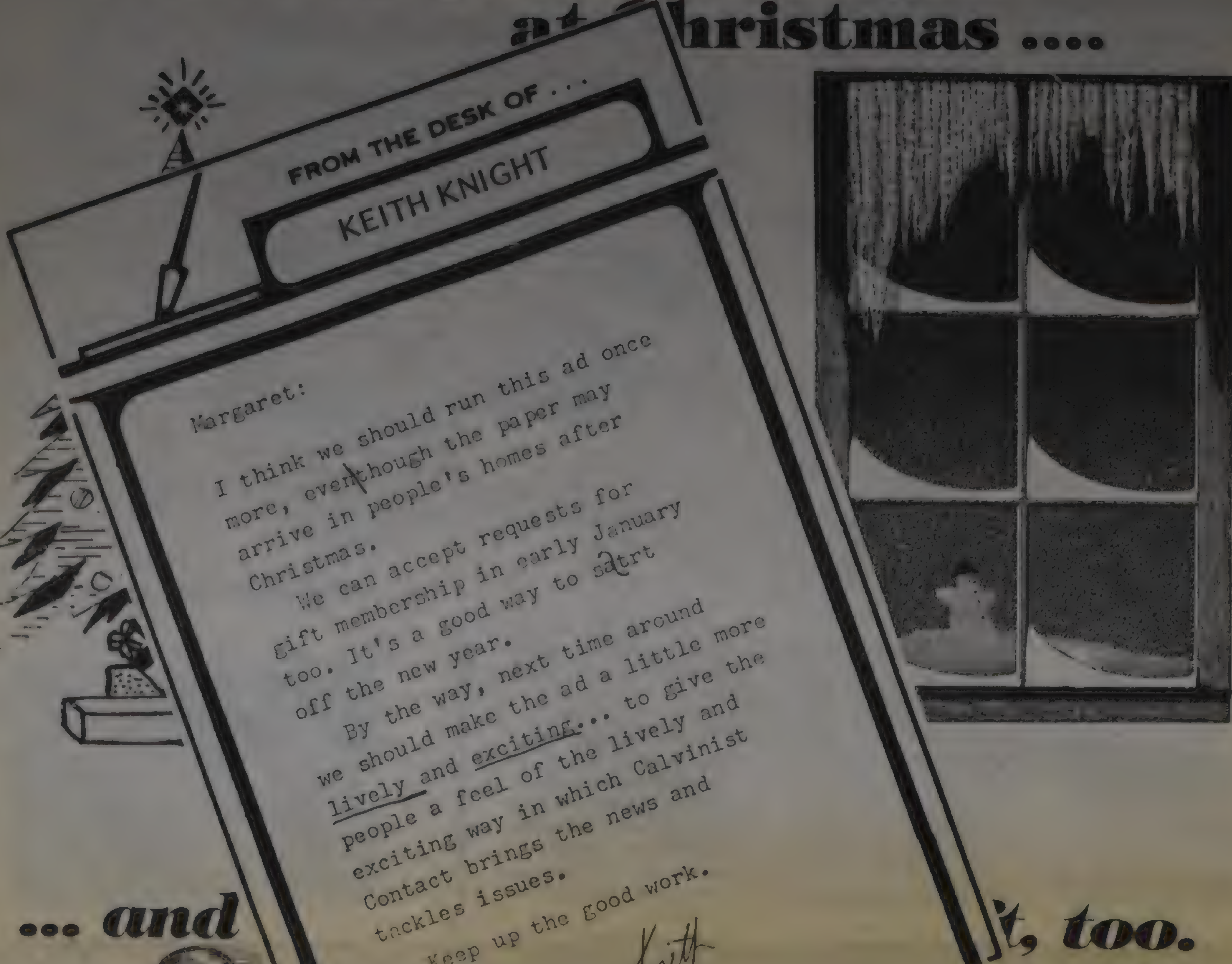
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Give the gift friends give at Christmas



FROM THE DESK OF ...
KEITH KNIGHT

Margaret:

I think we should run this ad once more, even though the paper may arrive in people's homes after Christmas.

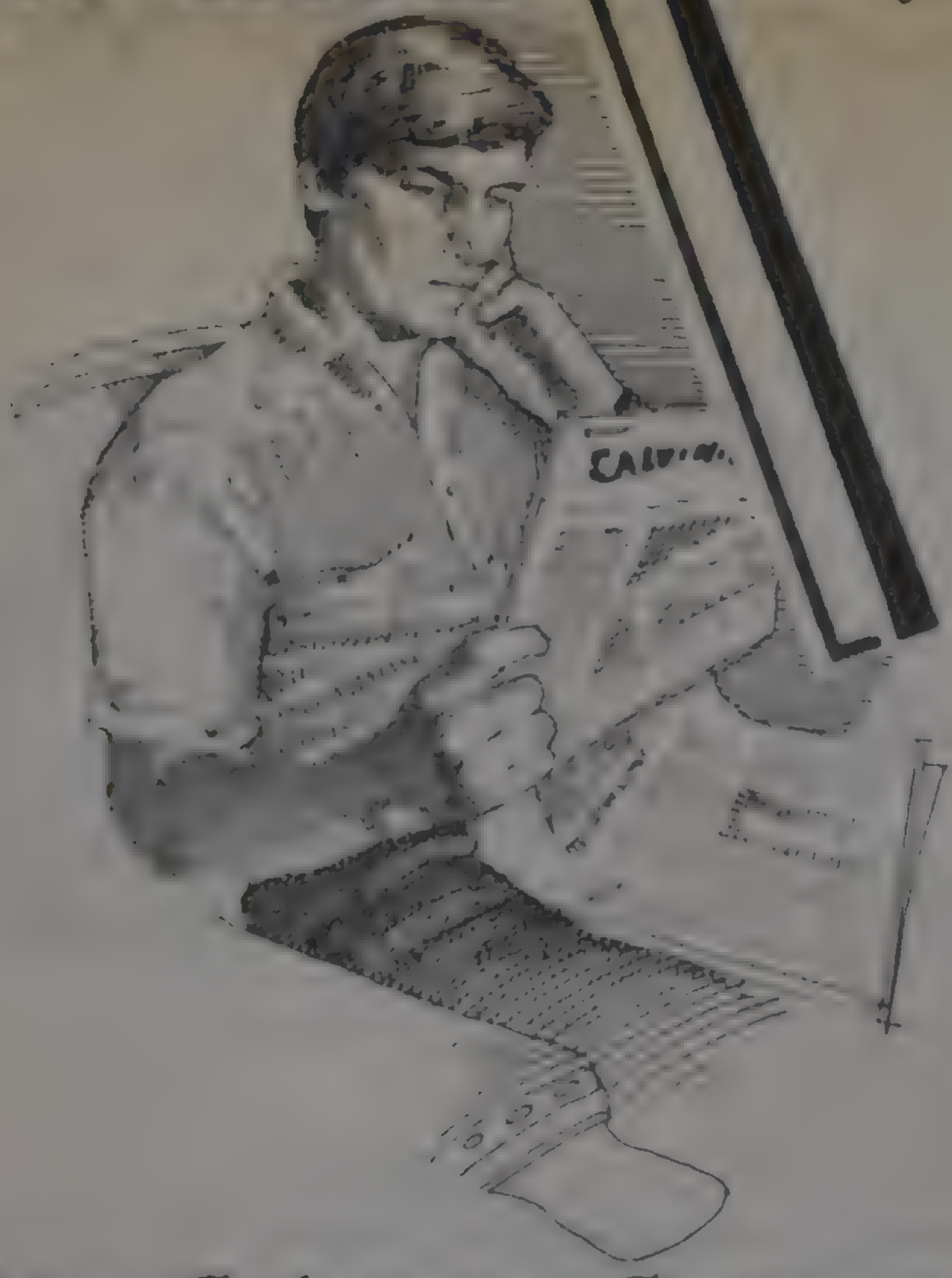
We can accept requests for gift membership in early January too. It's a good way to start off the new year.

By the way, next time around we should make the ad a little more lively and exciting... to give the people a feel of the lively and exciting way in which Calvinist Contact brings the news and tackles issues.

Keep up the good work.

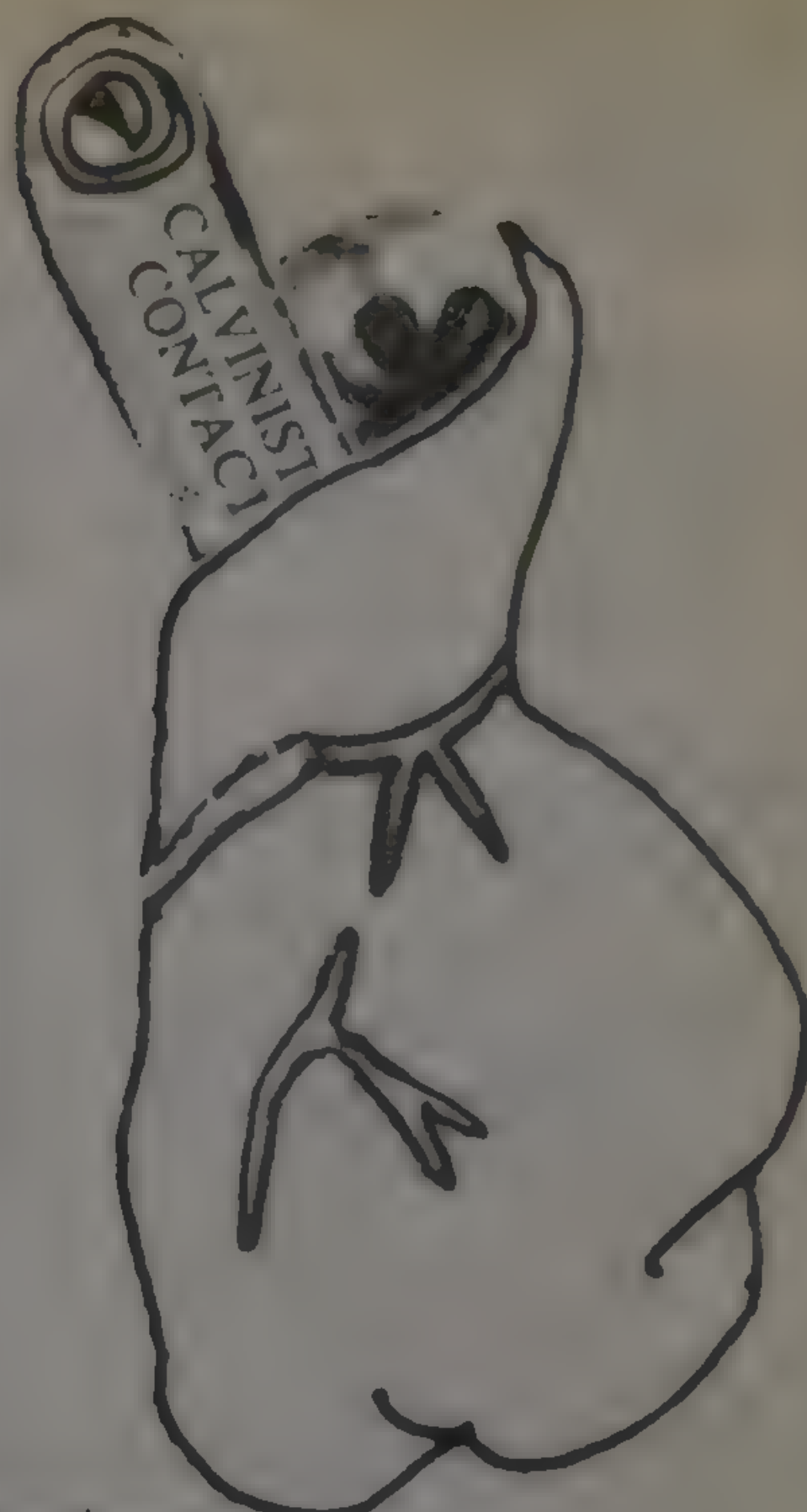
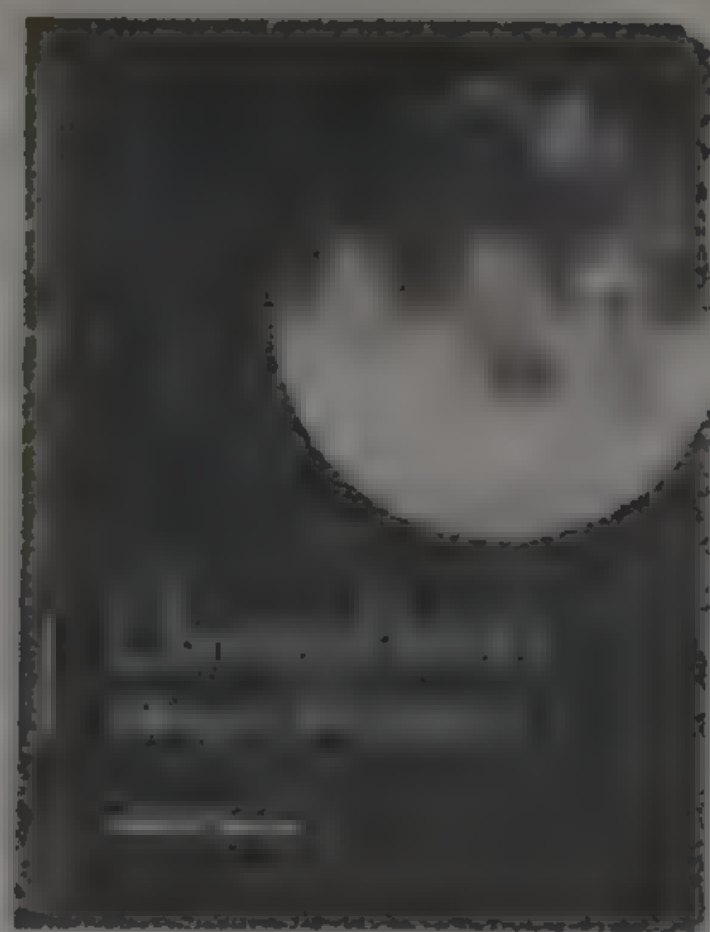
Keith

... and it, too.



Calvinist Contact

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Press Review

Carl D. Tuyl

Monique mijn favoriete minister stond lekker in het zonnetje van de week. Ze diende het wetsontwerp voor volksgezondheid in. Iedere dokter die het waagt om ook maar een cent meer in rekening te brengen dan de verzekering toestaat krijgt de doodstraf.

Nee zo erg is het niet maar wel zullen extra betaalde dokters-rekeningen worden afgetrokken van subsidies aan de provincies. Een knap stukje politiek ook. De Liberalen zouden dat best tot een verkiezings kwestie willen maken.

Helaas de Konservatieven beten niet en met een gezicht van aap wat heb je mooie kinderen ondersteunden ze Monique's wetsontwerp. De heren medici waren op z'n minst gezegd een beetje recalcitrant en sommigen begonnen al over staken te praten alsof het

dokwerkers in de haven van Rotterdam waren.

Trudeau, die ik vroeger Zijne Majesteit mocht noemen maar nu niet meer, was hier ter stede en sprak voor een menigte van zijn getrouwen die samen \$750.000 op de tafel hadden gelegd om naar zijn toespraak te luisteren.

Die toespraak was een stukje meesterwerk. Geen lessenaar, geen papier, handje in de broekzak, roos in 't knoopsgat, lekker rustig, maar sjonge sjonge het kwam wel aan. Hij maakte gehakt van Mulroney.

En Zijne Excellentie Emmett Kardinaal Carter, die een paar weken geleden hevig bekritiseerd werd omdat hij een Konservatieve eetgelegenheid bijgewoond, had was er ook. Zeker om zijn politieke neutraliteit te demonstreren.

Minder immigranten

(Canadian Scene) — De Minister van Immigratie en Werkverschaffing John Roberts heeft aangekondigd dat ook in 1984 het aantal immigranten zal worden beperkt.

In verband met de grote werkloosheid in ons land zullen in 1984 slechts 90.000 tot 95.000 immigranten in Canada toegelaten worden hetgeen belangrijk lager is dan de eerder genoemde aantallen van 100.000 tot 105.000.

Er wordt verwacht dat het aantal immigranten voor 1983 enigszins lager zal zijn dan het verwachte totaal van 105.000.

De heer Roberts zei dat het aantal toegelaten familieleden en vluchtelingen niet verlaagd zal worden.

Het aantal familieleden — immigranten die door familie leden gesponsord worden — wordt voor 1984 op 50.000 geschat.

Er zullen ongeveer 12.000 vluchtelingen toegelaten worden in 1984, hetgeen eenzelfde aantal is als dit jaar, maar vanuit Europa wordt het aantal vluchtelingen verlaagd met 700. Dat brengt het totale aantal Europese vluchtelingen omlaag tot 2.300. Vanuit Centraal en Latijns Amerika worden echter een extra 500 vluchtelingen toegelaten, omdat, volgens de heer Roberts, de gevaren waaraan de mensen in landen als Nicaragua en Guatemala bloot staan veel groter zijn.

De heer Roberts kondigde ook nieuwe maatregelen aan voor de toelating in Canada van entrepreneurs.

We zouden graag meer immigranten zien die nieuwe bedrijven beginnen en werk verschaffen, mensen die bereid zijn geld in Canada te investeren

en nieuwe producten en typen werk in ons land introduceren, zo zei de heer Roberts. Deze nieuwe maatregelen zijn ontwikkeld in nauwe samenwerking met de provincies om ons er van te verzekeren dat het alle provincies ten goede komt en hun regionale plannen bevordert en niet in de weg staat.

Men is van plan om aan dit soort immigranten speciale aandacht te besteden en hun aanvragen prioriteit te geven. In de belangrijkste immigranten landen zullen speciale beambten worden geplaatst om zulke mensen aan te trekken en zakenlieden die nog niet helemaal klaar zijn met de voorbereidingen van hun plannen krijgen dan een immigratie vergunning voor een proeftijd van twee jaar.

Zij moeten zelf voldoende kapitaal meebrengen om geaccepteerd te kunnen worden, maar dat alleen is niet voldoende. Het belangrijkste is dat zij persoonlijk bij hun bedrijfsplannen betrokken zijn, op directe wijze werk verschaffen aan Canadezen en zelf goede kwaliteiten hebben op het gebied van bedrijfsleiding.

Tussen 1980 en 1982 werden bijna 5.500 van zulk soort immigranten toegelaten in Canada. Zij brachten naar schatting \$1.5 biljoen mee en hebben tesamen voor 10.000 nieuwe werkkringen gezorgd.

Hoewel het programma voor alle landen geldt kwamen deze immigranten voornamelijk uit West Duitsland, Hong Kong, Frankrijk, de Verenigde Staten en Nederland.

De regering kreeg weer haar jaarlijkse harde klappen van de mijnheer van de rekenkamer die hier Auditor-General genoemd wordt. Die man probeert na te pluizen waar uw en mijn belastingcentjes heen gaan en de voorbeelden waar hij mee voor de dag kwam zouden je aan 't lachen maken als de zaak niet zo diep treurig was.

Het tekort, zo zegt hij, is zo pakweg een goeie vijf biljoen meer dan wij denken, en het parlement noch eigenlijk de regering hebben de wil of het vermogen om er veel aan te doen. Het bestuursapparaat leeft onafhankelijk van welke remmende invloed dan ook en het geld gaat met truckladings de deur uit.

Er moest maar eens een domineesvrouw aan te pas komen om de heren te leren hoe je een dubbeltje moet omdraaien voor je het uitgeeft.

En over dubbeltjes gesproken: die mijnheer van de Chrysler fabriek, Iaccoca, kreeg een gratificatie die nogal lekker even aan kwam: \$5.600.000. Die hoeft voorlopig ook nog niet bij de diakonie aan te kloppen.

Die man met dat on-sympathieke lachje, Parrot, die de tien cent postzegel voor de Kerst wilde invoeren werd even lekker op zijn nummertje gezet

door de machthebbende instantie, en hij krabbelde gauw terug.

Trudeau's vredesoffensief gaat zo langzamerhand in de tweede versnelling. De NAVO landen bijeen in Brussels in een vergadering van Ministers voor Buitenlandse Zaken gaven het een duwtje. Er was zelfs een kommunisties land dat zich er achter stelde. Dat vertrouw ik trouwens niet zo erg. Daar kon wel een vies politiek luchtje aan zitten. In Washington kan men het vredesoffensief niet langer negeren en Reagan wil wel eens met Trudeau praten.

In het Witte Huis werd trouwens de politieke blunder van de maand misschien wel van het hele jaar geslagen toen een van de voornaamste medewerkers van Reagan zich minachtend uitliet over mensen die vanwege de armoe van gaarkeukens gebruik maken.

In Koeweit reden kamikaze chauffeurs trucken vol met dynamiet de Franse en Amerikaanse ambassade binnen. Het aantal doden was deze keer minder dan een maand of zo geleden in Beiroet. In die stad en in dat land is het bloedvergieten nog niet opgehouden. De

Amerikanen ondervinden wat iedere dominee al in zijn eerste gemeente leert, namelijk dat vredestichters het van beide twistende partijen te verduren krijgen.

In Polen werd Walesa nadat zijn vrouw de Nobel prijs voor hem geïnkasseerd had weer hevig gepest door de politie. Leve de vrijheid!

Na jarenlange observatie kan ik thans mededelen dat de kampioen krentenbroodbakster hier in Toronto woont. Het is mevrouw Tensen. Wie haar van haar kampioenschap wil onttroonen kan proeven van vaardigheid sturen naar 238 Bessborough waar de jury woont.

Het is jammer dat C.C. een abonnee verloren heeft omdat ik schreef dat het bier weer best was.

We kunnen natuurlijk niet meer abonnees verliezen anders zou ik U's vertellen van de boerejongens die ik gemaakt heb voor Ouwejaar.

Het was van de week weer Dutch zo dit zal wel op de laatste pagina verschijnen. Ik denk dan altijd aan de melaatsen in het oude Testament die moesten ook een eindje van de rest waaraan blijven.

Gaat u kadootjes sturen naar uw familie in Holland?

Laat Sears u helpen, en het voor u doen.

Een bezoekje aan een Sears winkel, waar u naar de Quelle winter catalogus vraagt, (Europa's meest gerespecteerde catalogus) is alles wat nodig is.

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Als je 't mij vraagt

Syt Wolters

Daar ben ik bang voor. En ik zal u zeggen waarom.

Toen ik in 1954 in Victoria aankwam had de Christian Reformed Church maar één dienst in een gehuurde kerk, 's middags om 2 uur. Daarom ging ik een keer naar de Presbiteriaanse kerk, waar Dr. Lewis McLean preekte, die toen ook Moderator van de denominatie was. Hij was juist teruggekomen van de "Assembly" van de Wereldraad van Kerken, gehouden in Evanston, Illinois.

Het thema van z'n preek, (wat meer op een rapport van de Wereldraad van Kerken leek) was: I saw the World Church. In zeer bewogen termen sprak hij opgetogen van de prachtige "eenheid in het geloof" tentoon gespreid tijdens dat Assembly. In diezelfde preek sprak hij zijn ongenoegen uit over het slappe geloofsleven in z'n gemeente. Hij zei letterlijk (vertaald): In mijn 26 jaren dat ik onder u gewerkt heb, heb ik maar heel weinig ervaren van wat ik in Evanston gezien en beleefd heb!

Ik kon het toen niet helpen om die wereldraadsvergaderingen te vergelijken met een stel hoge bomen in een bos. Op zo'n wereldraadsvergadering komen de toppen van die hoge bomen bij elkaar en men kwam tot de ontdekking dat die toppen met heel weinig moeite naar elkaar toe bewogen konden worden.

Wat denk jij van de wereldraad van kerken?

Eigenlijk, als iemand een geschikt touw had, zou men die toppen makkelijk als een bosje wortels bij elkaar kunnen binden. En die "wortels" zongen samen een heel mooi lied van "hoe goed het is als broeders van één huis in liefde samen wonen."

Maar ja, toen de pret over was, moesten de "wortels" weer "ontbonden" worden en de "top" leiders gingen weer omlaag, naar hun gemeenten op de begane grond en toen werden ze gewaar dat die toppen vast zaten aan een hele dikke stam waar geen beweging in te krijgen was: ze bleven allemaal op hun eigen "stuk" staan!

Sinds die preek (!) ben ik altijd wat kopschuw geweest van de wereldraad van kerken.

De laatste wereldraadsvergadering is deze zomer gehouden bijna naast onze deur: Vancouver. De belangstelling voor deze Raad is ineens sterk toegenomen in Canada (en in de Christian Reformed Church). De CRC had ook haar "observers." Een daarvan was Ds. Henry Numan van Vancouver.

Onze kerkeraad heeft hem uitgenodigd om ons op een gemeentevergadering te vertellen wat zijn ervaringen als waarnemer geweest waren. Op 6 December hadden we die vergadering. Ds. Numan is een excellent spreker. Als hij zo goed is in zijn preken als in z'n "spreken" zou ik hem best als dominee willen hebben. Maar z'n rapport is me wat tegengevallen.

Ik had zo gehoopt op een waardering van de wereldraad gegrond op de Schrift. Maar dat kregen we niet te horen. Numan was diep onder de indruk

van het vele "goede" wat er geboden werd, vooral in de liturgie. Maar hij had ernstige kritiek op de "linkse" politieke houding van de Raad. Ook zei hij, dat er heel weinig vanuit de Schrift gesproken werd. En toch kreeg ik het gevoel, dat Numan er niet bepaald op tegen was als de CRC zich ook zou aansluiten, als het alleen maar was, om onze goede wil te tonen.

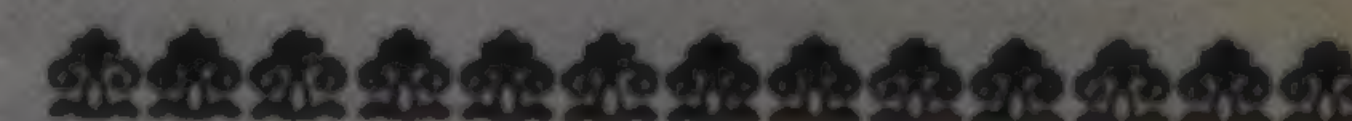
Nadat ik alle goede dingen gehoord had en daarna de kwade kanten, kon ik de gedachte niet van me afzetten dat we hier met een gevaarlijke wolf in schaapskleren te maken hebben. Ik vrees, dat als we die "mooie" overkleden afdoen, dat we de anti-christ in al zijn naaktheid voor ons zien.

De wereldraad is een politieke macht geworden; een sterk "linkse" politieke macht, meer gebaseerd op de leer van Marx dan op het Woord van God. Mooie leuzen: Christus het Licht van de wereld, maar in praktijk geen Christus, maar de mens!

Waar heeft ooit de kerk de bevoegdheid gekregen om politiek bezig te zijn? Is het niet de exclusieve taak van de kerk om het evangelie van het koninkrijk Gods te prediken? En het zo duidelijk en "scherpstellend" doen dat het de gemeente kristal helder is wat de consequenties zijn voor haar leven door de week?

Politiek, sociaal, economisch, ethisch en wat er maar is. Het hele leven moet beheerst worden door dat evangelie. Maar dat is het werk van de gemeenschap der heiligen in de wereld. De kerk als instituut moet zich onthouden van "boodschappen" gericht

tot overheden. De "gemeente" komt wekelijks samen om onderricht te worden hoe ze moet leven in de wereld. Ik wil op het bevorderen van de oecumene nog wel eens terug komen.



Onze economische toekomst

Wat gaat 1984 brengen voor onze economie. Een lezer stuurde ons de volgende financiële toekomstverwachting:

De bananenhandelaar is de pisang; de tabakshandelaar de sigaar; de bakker verdient geen droog brood meer en de herenmode is de das omgedaan.

De lampenwinkeliers zien de toekomst donker in en de scheepvaart is de wind uit de zeilen genomen; menig timmerman heeft het bijltje erbij neergelegd, terwijl de kousenfabrikanten er geen gat meer in zien.

Tijd terug

De horlogemakers zouden graag de tijd terug willen zetten en de confectie-industrie moet er een mouw aan passen; de tuinders heeft men knollen voor citroenen verkocht.

De binnenschippers zijn aan lager wal geraakt en de chauffeurs zijn de macht over het stuur kwijt geraakt, omdat de wegen aan de belasting zijn bezwaken; de kaasfabrikanten weten niet meer hoe zij rond moeten komen en de badmeesters kunnen het hoofd niet meer boven water houden.

Doek valt

De bierbrouwers moeten uit een ander vaatje gaan tappen en voor veel bioscopen valt het doek. De kwekers zitten op zwart zaad; de schoorsteenvegers komen op straat te staan, terwijl de stratenmakers juist wel op het dak kunnen gaan zitten.

De mijnbouw graaft zijn eigen graf en de Tijnmond gaat de pijp uit. De spoorwegen zijn het spoor bijster, de luchtvaartmaatschappijen vliegen de lucht in en dat terwijl de metselaars in de put zitten, de slijters aan de grond en de cafehouder het zat is.

De kapper zit met de handen in het haar en de boer is uit het veld geslagen. Zelfs de helderziende schemert het voor de ogen.

We staan er leuk voor in 1984!

Overgenomen uit De Telegraaf

ONTARIO JUNIOR RANGERS

DOE DE VOLGENDE ZOMER ER VARING OP IN DE BUITENLUCHT!

Het programma van de Junior Rangers van Ontario biedt werk voor 8 weken in de buitenlucht, een gelegenheid voor mannen en vrouwen om meer over Ontario's bronnen van ontwikkeling en recreatie aan de weet te komen en een kans om van het buitenleven te genieten.

Aan onderricht in dingen zoals bosbeheer, geologie en mijnbouw, vis- en wildstand, en de voorkoming van bosbranden zal zoveel mogelijk aandacht aan worden besteed.

Het werk kan betekenen: het uitdunnen en snoeien van jonge aanplant, het inzamelen van denneappels voor het verkrijgen van zaad, het planten van jonge bomen, het uitkappen van 'portages' en het schoonmaken van voetpaden, onderhoud van provinciale parken, de aanleg van recreatiefaciliteiten en het hakken van brandhout.

Er zal ook een strenge veiligheidstraining worden gegeven voor het werk en alle recreatieve activiteiten.

Om in aanmerking te komen om te solliciteren moet je:

- * 17 (en geen 18) jaar zijn op 31 augustus 1984
- * inwoner van Ontario zijn
- * gemachtigd zijn om in Canada te werken
- * student aan een middelbare school zijn
- * gezond zijn

De sluitingsdatum voor sollicitaties is 1 februari 1984.

Voor meer informatie kun je schrijven naar:

Ministry of Natural Resources

Ontario

Alan Pope, Minister
William Davis, Premier

Dutch

Heer stuur een Bijbel

Mevrouw Kwong bracht een bezoek aan Nederland in 1983. Weer terug gekeerd in China schreef ze een brief aan de stichting "Kruistochten." We herdrukken haar brief voor de lezers van Calvinist Contact.

Beste vrienden van "Kruistochten",

Velen van u mocht ik persoonlijk ontmoeten op een van de samenkomsten waar ik door Gods genade mocht spreken.

Het was een wonderlijke ervaring om zo maar in uw prachtige landje te kunnen rondreizen na ons hele leven in China te hebben gewoond.

En misschien was het voor u net zo wonderlijk om mij te horen spreken over al de dingen die God in China gedaan heeft en nog doet temidden van zoveel vervolging.

Ja, onze levens zijn totaal verschillend. Toch is Gods liefde voor u en voor mij even groot.

Bent u wel eens bang dat u ook zal moeten lijden om de naam van Jezus Christus?

Weet u, dat was ik ook. Ik heb ontdekt dat het kruis van onze Heer erg zwaar is zolang je er naar kijkt. Maar zodra je het gaat dragen wordt het licht.

Zwaar beproefd

Mijn oudste zoon werd doorgemarteld en mijn man verdween in een werkkamp. Toen arresteerden ze ook mij nog en de jongste kinderen bleven alleen achter. Op dat moment was ik ten einde raad. Maar Jezus sprak: "Mijn juk is zacht en mijn last is licht." Deze woorden werden een realiteit voor mij en m'n kinderen. De opstandingskracht van Jezus Christus begeleidde ons van dag tot dag. Gevangenen kwamen tot geloof en de kinderen hadden altijd genoeg te eten. Er bleef voor ons als Chinese christenen maar een probleem over: bijna niemand had een bijbel. Ik was een van de weinige uitzonderingen, omdat ik drie dagen voordat ons huis werd omgekeerd mijn bijbel had verstopt.

Met weinig wordt de schare gevoed

Hele nachten schreef ik mijn bijbel over. Andere christenen kwamen ook om me te helpen, maar natuurlijk was de nood veel te groot.

Als de christenen wisten dat ergens een bijbeltje was, dan kwamen ze van kilometers ver gelopen om alleen maar even God's woord te mogen lezen. En dan gingen ze weer met lege handen naar huis. Het gebeurde soms dat 5000 mensen op één dag tot geloof kwamen, maar geen van hen kreeg een bijbel.

In die dagen heb ik het volgende lied geschreven dat tot op vandaag een "tophit" in de chinese hulsgemeentes is:

"Heer stuur een bijbel, want

dat is uw heerlijk licht.

Onderwijs, liefde en het levend Brood. Want ik weet zeker dat uw Woord mij leidt en licht zal geven op mijn weg naar huis."

Het voedsel vermenigvuldigt

U zult begrijpen hoe intens blij we waren toen in 1978 "Kruistochten" de eerste 900 bijbels bij ons bracht. We

streelden de boeken en waren sprakeloos.

De verdeling was nog een heel probleem. Het waren er zo weinig. Na gebed hebben we deze eerste bijbels verdeeld onder leidinggevende broeders en zusters.

Een van de dappere evangelisten zei in haar dankgebed: "Here gebruik deze bijbel om minstens tienduizend mensen tot u te leiden." Haar gebed is verhoord. Ze heeft inderdaad met behulp van haar nieuwe bijbeltje meer dan tienduizend Chinezen tot Christus mogen leiden.

Na die eerste bijbels volgden er snel meer. Misschien dat er

nu wel zo'n anderhalf miljoen bijbels in China zijn gebracht.

Onze dankbaarheid is zo groot, ook al kunt u zich dat niet goed voorstellen; iedere bijbel is een bron van vreugde, licht en overvloed. Vandaag wonen er meer dan honderd miljoen christenen in China. Laat u niet ontmoedigen door dit aantal maar ga door met het sturen van bijbels. God kent onze nood en Hij zal u deze nood op het hart leggen. Want u heeft immers getoond dat u wilt luisteren?

In Matheus 24:45 en 46 staan die prachtige woorden: "Wie is dan de getrouwe en verstandige slaaf die de heer over zijn dienstvolk gesteld heeft om hun

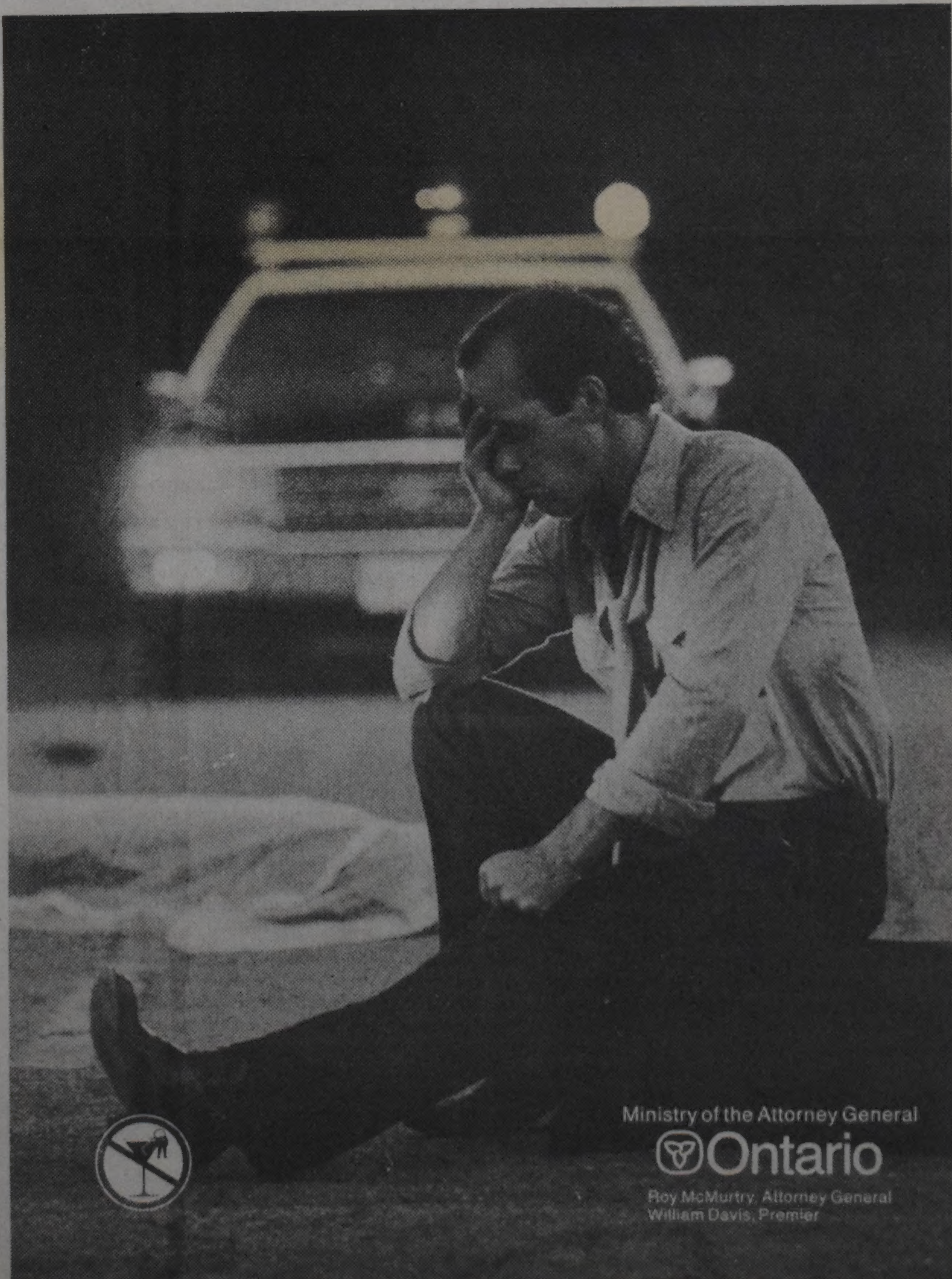
op tijd voedsel te geven? Zalig die slaaf, die zijn heer bij zijn komst zo bezig zal vinden."

Ja, u zult wel gezegend worden door de Here omdat u het voedsel... het "levende Brood" op tijd hebt uitgedeeld.

In Jezus Christus verbonden,

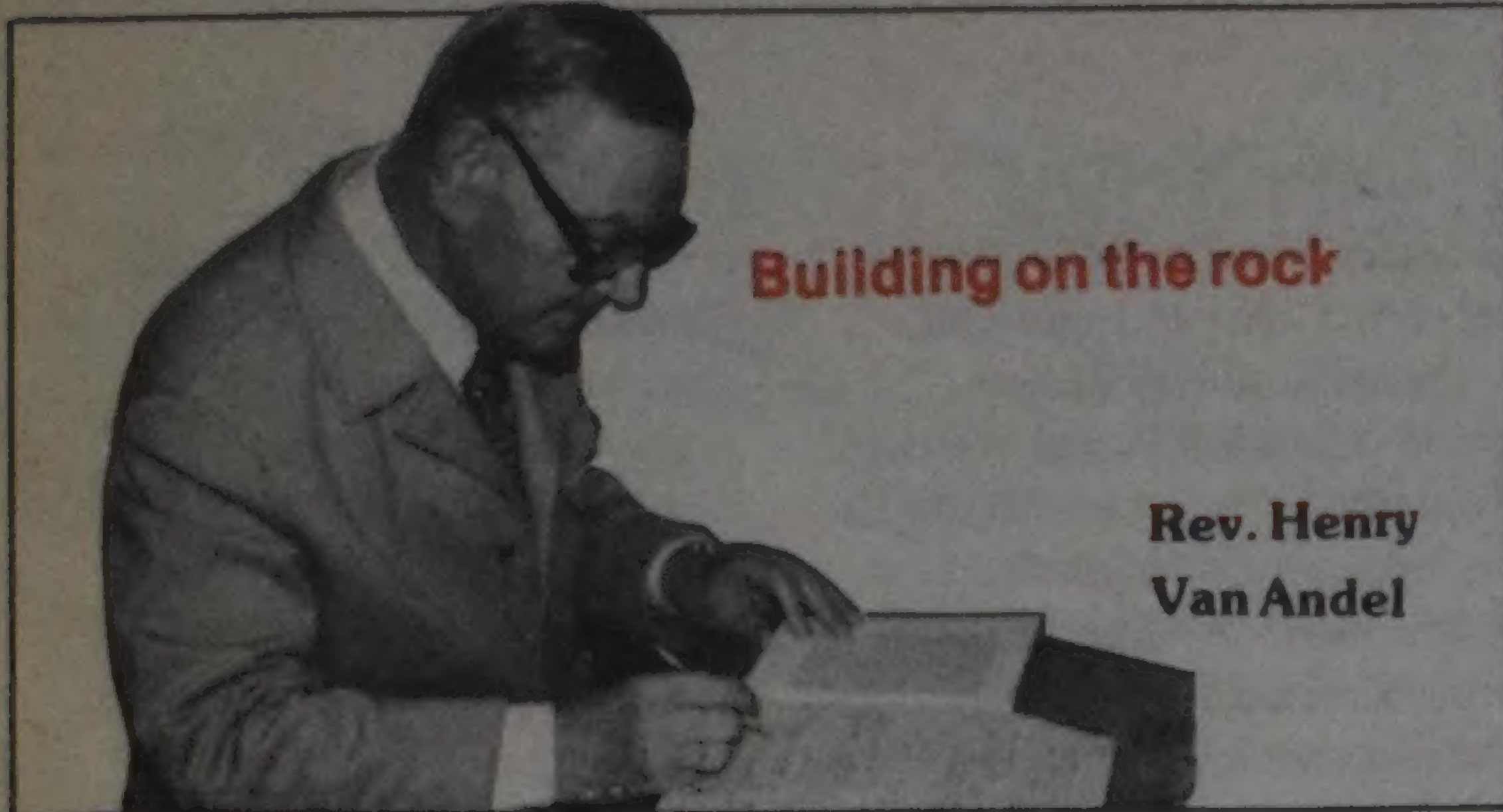
Uw Moma Kwong

ALS U DRINKT, RIJ DAN NIET.



Ministry of the Attorney General
Ontario
 Roy McMurtry, Attorney General
 William Davis, Premier

Books



Building on the rock

Rev. Henry Van Andel

Not an iota, not a dot

Not an iota, not a dot will pass from the law ...
Matthew 5:18

The iota is the smallest letter of the Hebrew alphabet. Dots are tiny marks by which Hebrew letters are distinguished from each other. We wonder whether it was Jesus' intention to say that the exact wording of The Ten Commandments could never be changed.

However, this was not what Jesus meant to say.

At Sinai the decalogue had a special Israelite form. It spoke of a long life in the land which the Lord would give to the people. It mentioned the stranger within the gate. It pointed to the ox and the ass of the neighbour.

That was time-conditioned language. God's law has more than one form and each form is connected with the date on which it is given.

But, in spite of different forms, the norms which are expressed in the laws are always the same. They are unchangeable. From the norms not an iota or dot will pass.

Look at Jesus' illustrations. What he does in the following part of the Sermon on the Mount is deepening out the full meaning of several commandments. He points out that not only killing your neighbour is sin, but even hating him violates the sixth commandment. Not only adultery, but even illicit lustful desires are condemned in the seventh commandment.

Jesus says that in that way the law will remain in force as long as heaven and earth shall exist and all is accomplished.

In the New Jerusalem the Ten Commandments as such will not be necessary anymore. For instance, there will be no marriage, and therefore no seventh commandment.

But love to God and love to neighbour will remain. That law will be written in the hearts of the saints.

Rev. H. Van Andel

Van Andel is a retired minister of the Christian Reformed Church living in Burnaby, BC

History

Products of an aimless age

After Long Silence, Michael Straight, Collins, London, 1983; hc., 351 pp., \$24.95. Ed Vanderkloet, Toronto, Ont.

There is a remarkable similarity between the 1930s and the 1980s in that both now and then the Western world experienced a profound sense of disillusionment with the existing order. Unemployment, rebellion against established structures, protest demonstrations and peace marches were as prevalent 50 years ago as they are today. It was commonly felt that the rise of fascism and nazism were due to the failure of the Western democracies to bring political peace and social progress to society. As a result many, especially in intellectual circles, turned to communism as the solution to the troubles of the world. The steady stream of political pilgrims to the Soviet Union and the wildly enthusiastic reports with which they returned illustrated not only their naivete and gullibility but even more their disenchantment with the West.

Shielded horrors

The Soviets effectively shielded the horrors of the communist system from the rest of the world. Little was known about the police brutality, the camps of the Gulag, the millions of Ukrainians who died of famine decreed by the authorities. In the eyes of many, Russia was a beckoning light, a shining example of what society could be if only it would embrace the Marxist religion.

Cambridge University in England became the hotbed of communist influence on the students. It was this Cambridge climate that bred the notorious Soviet spies such as Donald Maclean, Guy Burgess, Kim Philby and Anthony Blunt. All of them eventually became high officials in the British government and all of them betrayed countless secrets to the Soviet Union during the war and after. Burgess and Maclean fled to Russia in 1951 when they were in danger of being unmasked. Philby followed ten years later whereas Blunt succeeded in keeping his espionage activities concealed. He left the Foreign Service and became famous as the Queen's art historian.

The author

One of the Cambridge students who came under the sway of communism was Michael Straight, the author of *After Long Silence*. Straight was an American brought up in England. His mother, an extremely wealthy person, espoused liberalism and was a

personal friend of the Roosevelts. In 1914 she founded the influential weekly magazine *The New Republic*. After the death of her first husband she remarried and moved to Devonshire, England where she established a private school in which permissiveness, self-discipline and self-government were, in Straight's own words, cardinal principles. Straight testifies that as a result he learned next to nothing.

Rejected communism

At Cambridge, Straight quickly gravitated toward the radical Marxist world. To be a Marxist was the in-thing in those days; it betrayed the spiritual void in which countless intellectuals found themselves. Straight befriended Burgess and Blunt as well as other communist activists such as John Cornford (who died in the Spanish Civil War) and James Klugman (who later became the historian of the British Communist Party). Straight also studied under John Maynard Keynes and even became a friend of the great economist. It was Keynes' influence which eventually made him reject communism.

In 1937 Blunt summoned Straight to his rooms and ordered him to return to America and enter the New York financial world as a communist mole. When Straight objected and pleaded for being allowed to stay in England, Blunt promised to discuss the matter with "his friends." Shortly thereafter, however, Blunt told him that his plea had been considered "in the highest circles of the Kremlin," but had been rejected.

Distinguished career

Straight returned to the United States but after feeding some unimportant information to a Soviet agent he broke with his communist past and began a distinguished career as a political journalist and writer. Loyalty to his former friends kept him from informing on them even when Burgess and Maclean were unmasked. In 1963, however, President Kennedy proposed to make Straight the chairman of the National Endowment for the Arts.

Straight realized this appointment required the formality of FBI clearance. He panicked, went to the FBI and told them of his past connections and former friends. He also testified before MI-5, the British counter-espionage agency. As a result Blunt was arrested and he confessed against a promise of immunity from prosecution. For 15 years Blunt's spy role was kept secret

by MI-5 and the FBI but in 1979 news reporters got wind of the matter with the result that Blunt was stripped of his knighthood. Early this year he died in disgrace.

After Long Silence is the story of a tragedy. It depicts the tremendous power of ideas, the fashion of the times, the peer pressure combined with guilt feelings of being wealthy. Above all it attests to the rootlessness of a generation which has lost faith in God. In such a climate communist and other ideologies easily step in and take over. The ruinous consequences can only be regretted decades later as Michael Straight testifies.

Blunt, Burgess and their fellow traitors were no crooks or people looking for material gain. They acted out of the highest possible idealistic motives in their efforts to establish a new order. Unwillingly and perhaps unwittingly they became pawns in the hands of a ruthless regime. They were the products of an age that has lost its Christian moorings and drifts aimlessly like a rudderless ship subject to the prevailing ideological winds. Their history can only be a warning to all of us.

Counselling

Forgiving

Forgive & Be Free - Healing the Wounds of Past and Present, Richard P. Walters. Zondervan Publishing House, Grand Rapids, Michigan, 1983; pp. 128. Ray H. Metcalf, Toronto, Ont.

In seventeen short chapters Mr. Walters uses a casebook format to illustrate the results of not forgiving. By not forgiving as we ought resentment, bitterness and a desire for retaliation often occrue.

Individual chapters dealing with perfectionism, ambition, pride, sarcasm and rebelliousness are included, all traits which may be rooted in an unforgiving attitude.

Although interesting, the reader who is well-read in the area of counselling will find this book too simplistic. Anyone who is well grounded in his Bible may find it rather superficial reading as well.

Not to overlook its value it presents a good start for those Christians who find light reading enjoyable. The nature of the topic will surely provide rewards for such readers.

Most *Calvinist Contact* readers will find such books as *Competent to Counsel* by Jay Adams more informative and challenging.

Dr. Walters is minister of counselling at First Presbyterian Church of Boulder, Colorado.

By Grace Through Faith

by Remkes Kooistra

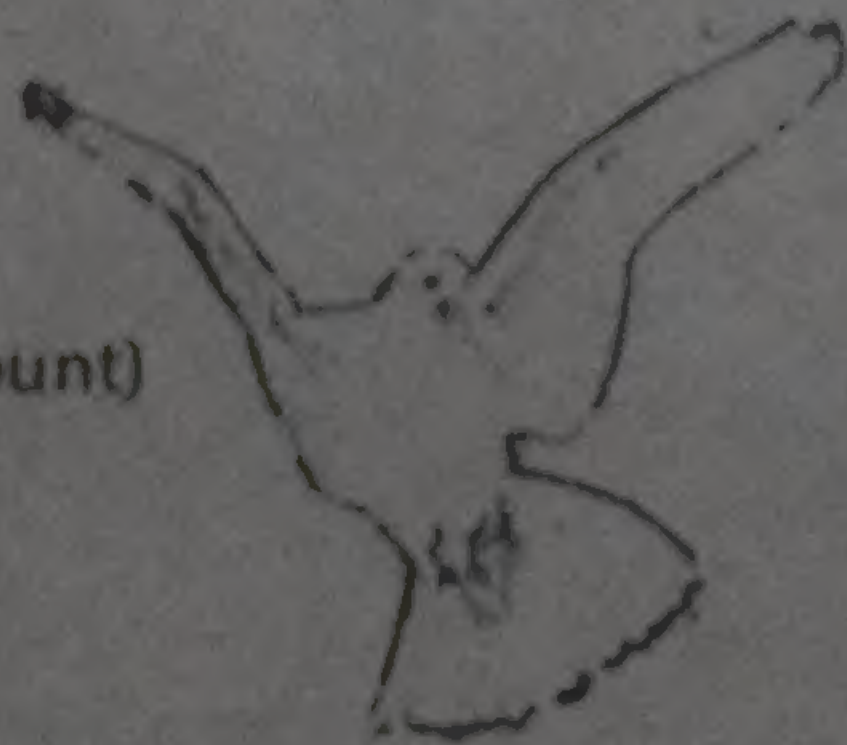
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